The JAMAAT TABLEEGH
and the Deobandis
A critical Analysis of their Beliefs, Books and Dawah

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Sajid Abdul Kayum
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Foreword

Indeed, all praise is due to Allah, we praise Him, seek His aid and ask His forgiveness. We seek Allah's refuge from the evil of ourselves and the evils of our actions. He, whom Allah guides, none can misguide him, and he whom Allah allows to be misguided, none can guide him. I bear witness that none has the right to be worshiped (in truth) except Allah alone, having no partners and I bear witness that Prophet Muhammad ﷺ, is His slave and Messenger. May the Peace and Blessings of Allah be upon the Messenger of Allah ﷺ, his family and his Companions ﷽.

The *Jamaat Tableegh* is the well-known group, whose members travel from *Masjid* to *Masjid* for fixed number of days, following a pre-defined syllabus. Their activities center mainly upon readings from the *Fazaail-e-Aamaal* (also known as *Tableeghi Nisaab*) and gathering others to join them in their activities. In general, they stick to non-controversial issues and claim that their sole aim is to encourage people towards following the religion by mentioning the virtues of different acts of worship.

They claim to have no affiliation with any group or party, but in reality, they are adherents to the *Deobandi* School of thought – which is a sub-sect of *Sufism* and has its origins in the Indian subcontinent. The *Deobandis* are the bearers of many extreme *Sufi* beliefs, which are clearly reflected in the *Jamaat Tableegh*, its methodology and *Dawah*.

The *Jamaat Tableegh* puts a lot of emphasis upon traveling for *Dawah*, which is one of their six fundamentals. Their *Dawah* groups are headed by appointed *Amirs* or group leaders, who are responsible for giving speeches and teaching their fellow members. These *Amirs* are for most part ignorant and extremely careless when quoting the Qur'aan and the Sunnah. It is seen very often that they base their *Dawah* upon stories, experiences and sayings of their elders.

The undocumented actions of the ignorant *Amirs* and workers of the *Jamaat Tableegh* are a major reason behind the spread of many false beliefs and concepts. However, we shall base our analysis of the subject purely upon what has been mentioned in their books and writings and thus leave the *Deobandis* and the *Jamaat Tableegh* to speak for themselves.

Most of the quotations of the *Deobandis* are from books published for the ordinary reader like, *Fazaail-e-Aamaal* or from books translated into English. These quotations will show how the *Jamaat Tableegh* has been instrumental in spreading *Sufism* and its deviant concepts under the garb of virtues and obedience.

The *Fazaail-e-Aamaal* is the one and only book that is read and re-read at every gathering of the *Jamaat Tableegh*. Never is any authoritative *Tafseer* of the Qur'aan read from, nor any book of authentic Hadeeth. Even *Riyaadh as-Saliheen* that is read by the Arab members of this *Jamaat* is never read amongst the non-Arab circles.

Amr Ibn Qais as-Sakoni said: "I went with my father in a delegation to Muawiyah ﷺ. I heard a man (Abdullah Ibn Amr) giving a speech to people, and saying: "Some signs of the Last Hour are when the evil ones are in control and the pious ones are controlled; when actions and adherence are non-existing, and sayings (without actions) are posted; and to read al-*Mathnah* to people, none of them refutes or tries to change it." He was asked: "What is al-*Mathnah*?" He said, "Whatever is written, other than the Book of Allah, the Mighty One."[1]

It is claimed that this book because of the simplicity of approach is most suitable for the reformation of the masses. Yet, the fact remains that even those who have spent a lifetime in this *Jamaat* hardly understand many of the *Sufi* concepts that the author, *Moulana* Zakariyah Kandhalvi, has filled it with.

---

[1] al-Hakim.

As the discussion in this book will highlight, the mistakes of the *Jamaat Tableegh* are not limited to minor issues, or in their specifying three days or forty days or the *Khurooj*, etc., but in *Aqeedah* (belief) and *Ittiba* (following the way of Allah's Messenger ﷺ). In the course of this book, we shall also see many examples of self-contradictions in the beliefs of the *Deobandis*, which is a sign of falsehood (*Batil*) as the Qur'aan says: **"Do they then consider the Qur'aan carefully? Had it been from other than Allah, they would have found therein much contradiction."**[2] These contradictions can never be the result of following the Qur'aan and the Sunnah. The Messenger of Allah ﷺ said: **"I have left you upon clear proofs, its night is like its day, no one deviates from it, except one who is destroyed, and whoever lives (long) from amongst you will see great controversy. So, stick to that you know from my Sunnah and the Sunnah of the rightly-guided caliphs..."**[3] Thus, we present this book, with hope that it might serve as an eye-opener for the open-minded reader, and encourage towards the seeking of Islamic knowledge from its true sources.

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[2] Soorah an-Nisa (4): 82.

[3] Musnad Imam Ahmad bin Hambal (4/126), Ibn Majah (no.43), al-Haakim (1/96), al-Bayhaqee in al-Madkhal (no.51).

Introduction

Bismillah ar-Rahmaan ar-Raheem

Introduction

Allah, the Exalted, placed humans in this world for a very great and important purpose, which He loves and is pleased with, and it is the worship of Allah alone. Allah says: **"I did not create Jinn and mankind except for My worship."**[4]

It is from the Mercy of Allah that He has blessed us with intellect, which distinguishes mankind from the rest of His creation. But He, the All-Wise and Most Merciful, did not leave us to rely upon our intellect alone in order to distinguish the good from evil. He sent Messengers عليهم السلام and revealed Divine Books explaining the prescribed and prohibitions. Allah ended and completed the succession of Messengers with our Prophet Muhammad ﷺ, who did not leave anything which could bring us closer to Allah, except that he informed us about it. And he ﷺ did not leave anything that could cause us to enter Hell-Fire, except that he warned us about it. Allah mentions him ﷺ in the Qur'aan saying: **"Certainly, there has come to you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allah and get your sins forgiven, so that you may enter Paradise and be saved from the Hell-fire) and for the believers (he is) full of pity and mercy."**[5]

As part of his Prophet-hood, Allah's Messenger ﷺ has also informed us about the trials, which will afflict the *Ummah*. And the only intelligent course of action is to protect one's *Eemaan* and *Aqeedah* from those pitfalls that Allah's Messenger ﷺ warned us about…

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[4] Soorah adh-Dhariyat (51): 56
[5] Soorah at-Tawbah (9): 128

1. Shirk - Associating partners with Allah

The Messenger of Allah ﷺ said: **"I have been sent before the Hour, so that Allah Alone should be** worshiped **without the association of partners with Him, and my provision has been placed under the shade of my spear, and subservience and humiliation have been placed upon those who disobey my orders, and whoever imitates a people, then he is one of them."**[6]

2. Ignorance of the Religion of Allah

Narrated Abdullah Ibn Amr Ibn al-Aas ﷺ: "I heard Allah's Messenger ﷺ saying: **"Allah does not take away the knowledge by taking it away from (the hearts of) the people, but He takes it away by the death of the scholars till when none of the (scholars) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So, they will go astray and will lead the people astray."**[7]

The Messenger of Allah ﷺ knew that the only defense from the temptations of Shaytaan and his evil traps is the correct Islamic Knowledge therefore, he ﷺ said: **"Seeking Knowledge is obligatory on every Muslim."**[8] He ﷺ encouraged his followers to seek the knowledge, saying: **"He who treads a path in search of knowledge, Allah will direct him to tread a path from the paths of Paradise."** And **"…Verily the knowledgeable are the heirs of the Prophets, who leave behind neither *Deenaar* nor *Dirham*. They only leave knowledge as their heritage; so whoever acquires it, acquires a great fortune."**[9]

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[6] Musnad Imam Ahmad bin Hambal, no.5114.
[7] Saheeh al-Bukharee vol: 1, no: 100.
[8] Collected by al-Bayhaqee in Shu'ab al-Eemaan.
[9] Sunan Abu Dawood (Eng. Trans.) vol.3, p.1034, no.3634, Sunan Ibn Majah (Eng. Trans.) vol.1, p.126, no.223 and Musnad Ahmad bin Hambal and authenticated by Shaikh al-Albanee in Saheeh Sunan Abu Dawood no.3096.

3. Innovations in Beliefs and Worship

He ﷺ said: **"There was not a Prophet sent to a people before me, except that he had helpers and companions who took hold of his Sunnah and followed his orders, then after them came those who said that which they (the Prophets) did not do, and did what they were not ordered..."**[10]

Allah's Messenger ﷺ strictly warned against innovating in the religion. Jabir Ibn Abdullah ؓ said: "When Allah's Messenger ﷺ gave a *Khutbah* (sermon), his eyes reddened, his voice raised, and his anger grew... and he would say: **"...Indeed, the best speech is the Book of Allah and the best guidance is the guidance of Muhammad ﷺ, and the worst of affairs are the newly invented matters, and every innovation is misguidance."**[11]

Ibn Umar (*radhi allahu anhuma*) said: **"Every innovation is misguidance, even if people consider it to be good."**[12]

4. Disunity and Division into sects

The Prophet ﷺ said: **"Indeed, Shaytaan has despaired that those who pray should worship (him) in the Arabian peninsular, however (he seeks) to provoke animosity between them."**[13]

Allah's Messenger ﷺ said: **"Indeed, the people of the Book before you split into seventy-two sects. And this nation will split into seventy-three sects, seventy-two are in the Fire and one in Paradise."** And in another narration, **"All are in the Fire**

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[10] Saheeh Muslim (Eng. Trans.) vol.1, p.34, no.81.

[11] Saheeh Muslim (Eng. Trans.) vol. 2, p.410, no. 1885. Also a *saheeh* (authentic) narration contains an additional phrase: **"And all misguidance is in the Fire"**, it has been authenticated by Shaikh al-Albanee in Saheeh Sunan an-Nasa'ee no.1487.

[12] Collected by Ibn Battah in *Al-Ibaanah 'an Usool ad-Diyaanah*, vol.2, p.112, no.2 and al-Laalikaaee in *As-Sunnah* (2/36/1) and authenticated by Shaikh al-Albanee in *Ahkaamul-Janaa'iz*, p.258.

[13] Saheeh Muslim, vol.4, no.1471 no.6752

except one.” It was asked: Who is that one? He replied, **“That which I and my Companions are upon”**[14]

5. Imitation of the *Kuffar* (disbelievers)

Allah's Messenger ﷺ said: **“You will follow the ways of the people who came before you (exactly), so that were they to enter a lizard's hole, you too would enter it.”** We (the Sahabah) asked: “O Messenger of Allah! Is it the Jews and Christians?” He ﷺ said: **“Who else?”**[15]

The Prophet ﷺ strictly prohibited his *Ummah* from imitating the *Kuffar* in all affairs, whether it be the creed (*Aqeedah*), celebrations, worship or moral behavior. He said: **“Whoever resembles a people, he is one of them.”**[16] It was the way of the Prophet ﷺ to act differently from the *Kuffar*. The Jews avoided eating with women during their menstruation period. The Prophet ﷺ said: **“Do everything else, apart from sexual intercourse (with your wives)”.** Upon hearing this, the Jews exclaimed: “This man [i.e. the Prophet ﷺ] does not want to leave anything we do without opposing us in it!”[17]

Narrated Aa'ishah (*radhi allahu anha*), 'When the Messenger of Allah ﷺ was about to breathe his last, he drew his sheet upon his face and when he felt uneasy, he uncovered his face and said in this very state, **“May Allah's curse be upon the Jews and Christians for taking the graves of their Prophets as places of worship”** Aa'ishah (*radhi allahu anha*) added: “He, in fact, warned (his men) against what they (the Jews and Christians) did.”[18] This

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[14] Related by at-Tirmidhi (5/62) and al-Haakim (1/128). It has been authenticated by al-Haafidh al-Iraaqee in Takhreejul-Ihyaa (3/199) and al-Albaanee in as-Saheehah (no.204).
[15] Saheeh al-Bukharee and Saheeh Muslim
[16] Musnad Ahmad vol. 2, no. 50. Authenticated by Shaikh al-Albanee in *Saheeh al-Jami as-Sageer*.
[17] Saheeh Muslim (Eng. Trans.) vol.1, p.175, no.592.
[18] Saheeh al-Bukharee (Eng. Trans.) vol.1, p.255, no.427, Saheeh Muslim (Eng. Trans.) vol.1, p.269, no.1082, Sunan Abu Dawood (Eng.

Hadeeth shows the gravity of imitating the *Kuffar* that Allah's Messenger ﷺ warned his nation from it, even on his deathbed.

6. Extremism in the Religion:

The Messenger of Allah ﷺ said: **"Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do it as much as you can."**[19]

He ﷺ also said: **"Do not be severe upon yourselves or Allah will be severe upon you. Certain folk were severe upon themselves and Allah was severe upon them. Their survivors are to be found in cells and monasteries."** (Then he recited the verse): "**Monasticism they invented for themselves, We did not prescribe it for them."**[20] [21]

7. Attributing lies to the Messenger of Allah ﷺ

Abdullah Ibn Masoud ؓ reported on the authority of his father, that Allah's Messenger ﷺ said: **"He, who deliberately attributes a lie to me, let him take his seat in the Hell-Fire."**[22]

Trans.) vol.2, p.917, no.3221, Sunan an-Nas'aee vol.1, no.115, ad-Daarmi vol.1, no.326, al-Baihaqee vol.4, no.80, and Musnad Ahmad vol.1, no.218.

[19] Saheeh al-Bukharee (Eng. Trans.) vol. 9, p.290, no: 391, Saheeh Muslim (Eng. Trans.) vol. 1, p.1256, no.5818 and Sunan Ibn Majah (Eng. Trans.) vol.1, p.1, no.2.

[20] Soorah al-Hadid (57): 27.

[21] Sunan Abu Dawood (Eng. Trans.) vol.3, p.1366, no.4886. Commenting about this Hadeeth, Shaikh al-Islam Ibn Taymiyyah (*rahimahullah*) says that since Abu Dawood mentions this Hadeeth in his Sunan without any comments, it must be (according to Abu Dawood) of the level of Hasan. This narration is, however, supported by other authentic Hadeeth. [*Iqtidaa as-Siraat al-Mustakeem*, (Eng. Trans.) p.264]

[22] Ibn Majah and authenticated by Shaikh al-Albanee in Saheeh

The Only Solution

The only solution to all these trials mentioned by Allah's Messenger ﷺ is to strictly adhere to the guidance of the Qur'aan and the Sunnah. Allah says: **"It is He, Who has sent His Messenger with the guidance and the religion of truth, to make it prevail over all religions…."**[23] The *Deen* (religion) as revealed to Allah's Messenger ﷺ is the most complete and comprehensive way, which leaves no room for anyone to introduce anything new, or remove anything from it. The very meaning of the word 'guidance' negates deviation and all connotations. Likewise, the phrase, 'religion of truth' negates every false religion, which Allah is not pleased with. Therefore, Allah said: **"This day, I have perfected your religion, and completed My favor upon you, and have chosen for you Islam as your religion."**[24]

May Allah guide those who believe that the Qur'aan and the Sunnah are beyond the comprehension of the common Muslims. Those who put substantial efforts in preserving fables and stories of their saints and elders, whilst they discourage referring to, and reading books of authentic Hadeeth.

Allah says in the Qur'aan, **"Indeed, Allah conferred a great favor upon the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses, and purifying them and teaching them the Book (the Qur'aan) and the Wisdom (the Sunnah), while before that they had been in manifest error."**[25]

Only the Qur'aan and the Sunnah will give you the Straight Path, protect you from pitfalls and reach you to your final destination. This is because if you follow them and mold your lives to the truths, values and principles found in them - only then you

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Sunan Ibn Majah vol.1, p.7, no.12.
[23] Soorah at-Tawbah (9): 33.
[24] Soorah al-Maidah (5): 3.
[25] Soorah al-Imran (3):164

would be worshiping Allah in the way He wants you to worship him. By doing so, you would mirror the Islam that was practiced by Allah's Messenger ﷺ and those who were able to establish it under his leadership. We leave you with the words of Ibn Aun[26], who said: "There are three things that I love for myself and for my brothers (in Islam)...

- The Sunnah, which they should learn and ask about.
- The Qur'aan, which they should understand and ask the people about.
- That they should leave the people except when intending to do good (for them).

'SO GIVE THE SUNNAH A CHANCE, YOU OWE THIS TO YOURSELF!'

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[26] See Saheeh al-Bukharee, vol.9, Chap.2, p.282

Chapter: 1

Overview and Background

Chapter 1: Overview and Background

Sufism Today

Sufism or *Tasawwuf* is divided into many sects, called *Tareeqahs*.[27] The four major *Tareeqahs* are, *Chistiya*, *Qadriyah*, *Naqshbandiya* and *Soharwardiyah*. *Sufism* in India is represented by '*the Deobandis*' and '*the Barelawis*', who follow all these four *Tareeqahs*.

Until the seventeenth century, there was no distinct school of thought amongst India's *Sufi Hanafee* Scholars. But mutual disagreements later caused a great rift among them and led to the formation of two different and opposing institutions; the '*Barelawis*' and the '*Deobandis.*' Hostilities and bitter disagreements between these two groups have taken dangerous proportions and the *Barelawis* in particular have exaggerated in the *Takfeer* (declaring *Kufr*) of the *Deobandis*. Both these groups claim to follow the *Hanafee Madhhab*, though they only follow the *Hanafee Fiqh* and do not share the beliefs of Imam Abu *Haneefah*.

Since this book focuses primarily on the beliefs and methodology of the School of *Deoband* and the *Jamaat Tableegh*, we shall limit ourselves only to those aspects of *Sufism* that are related to the *Deobandis*, and study *Sufism* from their (*Deobandi*) perspective.

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[27] ***Tareeqah* and *Sharee'ah*:** According to the *Soofi*s, *Tareeqah* is the way by which one reaches to Allah, and *Sharee'ah* is the path which reaches the Jannah. *Tareeqah* is special and *Sharee'ah* is common. *Tareeqah* is based upon a particular set of beliefs, actions and exercises. [A Dictionary of the Technical Terms used in the Sciences of the *Musalmans* by Moulvi Muhammad Alee Ibn Alee Al-Thanvi, p.919]

The *Barelawis*

The founder and Imam of the *Barelawis* was Ahmad Raza Khan, who was an extremist *Sufi* known for his *Takfeer* (declaring *Kufr*) and extremely heretical beliefs.

Allama Ehsan Illahi Zaheer (*rahimahullah*) has written a detailed book on the *Barelawis*, which highlights…

- The influences of Shi'ism on the founder of the *Barelawi* school of thought.
- The easiness with which they declare *Kufr* on their opponents.
- Their giving superstitions, baseless talk, unfounded stories and fables, the garb of religion.
- Their distortion *(Tahreef)* and misinterpretation of the Book and the Sunnah to support their beliefs.

Anyone who wishes to further study this subject should refer to this book called, '*Barelawis* – History and Beliefs'[28]

The Deobandis and the *Jamaat Tableegh*

The inception of the *Deobandi* School of thought stems from the differences and disagreements with the *Barelawis*, and the subsequent formation of the *Darul-Uloom Deoband* in 1868 by *Moulana* Qasim Nanotwi. The term, *Deobandi*, is used to describe all those who were in agreement with the school of *Deoband* and its ideology. From amongst the *Deobandi* scholars is *Moulana* Muhammad Ilyas, the founder of the *Tableeghi Jamaat*.

Moulana Ilyas was much influenced by another prominent *Deobandi* scholar – *Moulana* Ashraf Ali Thanvi about whom he used to say, "*Hazrat Moulana* Ashraf Ali Thanvi has done a great service (to the religion). It is my heart's desire that the teachings should be his and the *Manhaj* (methodology) of *Dawah*

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[28] Another excellent book that explicitly exposes the corrupted beliefs and actions of the *Barelwis* is, 'The Book of Unity or Oneness of Allah' compiled by Muhammad Iqbaal Kailani.

(propagation) be mine, so that this way his teachings become well-known."[29]

So, the *Jamaat Tableegh* shares the same ideology as the School of *Deoband* and may be considered as the *Deobandis's* Dawah organ. Whilst the *Deobandis* have been constantly bogged down because of the opposition by the *Barelawis*, the *Jamaat Tableegh* has been instrumental in the spread of *Deobandism* by hiding its true orientations and evading controversy.

Important Personalities amongst the *Deobandis* and the *Jamaat Tableegh*

1. ***Moulana* Qasim Nanotwi (d. 1879):** "The *Darul-Uloom Deoband* (the School of Deoband founded in 1868) was founded by *Moulana* Qasim Nanotwi."[30] He was *ba'yt* (taken the oath of allegiance) at the hands of Imdadullah Muhajir Makki.[31]

2. **Imdadullah Muhajir Makki (d. 1899):** The highly revered *Pir* (spiritual guide) of the *Deobandis*. He is the spiritual guide of *Moulana* Ashraf Ali Thanvi, *Moulana* Qasim Nanotwi and *Moulana* Rasheed Ahmad Gangohi.

3. ***Moulana* Ashraf Ali Thanvi (d. 1943):** He was *ba'yt* at the hands of Haji Imdadullah Muhajir Makki and the author of many books like, "*Bahishti Zewar*" and '*Tafseer Bayanul Qur'aan*'. He named many of his books after his *Pir*, Imdadullah Muhajir Makki.
Like Imdadullah Muhajir Makki, Ashraf Ali Thanvi too was an advocate of *Wahdat al-Wajood*. Ashraf Ali Thanvi's teachings greatly influenced the founder of the *Jamaat Tableegh*, *Moulana* Ilyas.

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[29] Malfoozat *Moulana* Ilyaas (Sayings of *Moulana* Ilyaas), collected by Muhammad Manzoor Noomani, p.50, incident no. 56.
[30] *Mashaikh-e-Chist* (Eng. Trans.) p.222.
[31] *Irshaadul-Mulook* (Eng. Trans.) p.32.

4. **Rasheed Ahmad Gangohi (d. 1908):** Another prominent elder of the *Deobandis*, who was *ba'yt* at the hands of Imdadullah Muhajir Makki.[32] One of his famous books is '*Imdadus Sulook*.'

5. **Other Prominent *Deobandi* Scholars include:** Khalil Ahmad Saharanpuri, Aashiq Ilahi Meerathi, *Moulana* Mahmoodul-Hasan *Deobandi*, *Moulana* Shabbir Ahmad Uthmani and *Moulana* Abdul-Rahim Lajpuri.

6. ***Moulana* Ilyas, popularly known as *Hazratjee*: (d. 1944):** He was the founder and first *Amir* of the *Jamaat Tableegh*. He was the *Khalifah* (successor) of *Khalil* Ahmad Saharanpuri, who was amongst the *Khulafa* of Rasheed Ahmad Gungohi.[33] He founded the *Jamaat Tableegh* on *Sufi* principles and incorporated many *Sufi* practices like *Muraqabah* (meditation), *Chillah* (40 day seclusion period) and the silent *Dhikr* (remembrance) into the routines of his *Jamaat*.

7. ***Moulana* Muhammad Yusuf (d. 1965)**: *Moulana* Ilyas was succeeded by his son, *Moulana* Muhammad Yusuf (d. 1965), who became the second *Amir* of the *Jamaat Tableegh*. Inamul-Hasan succeeded *Moulana* Muhammad Yusuf. Presently, there is no *Amir* of the *Jamaat Tableegh* and its affairs are run by a *Shoorah* (committee).

8. ***Moulana* Zakariyah:** The son-in-law of *Moulana* Ilyas[34] and the author of *Fazaail-e-Aamaal*. He was well acquainted with *Sufism* and was given the *Khilafah* of all the four *Sufi Tareeqahs* by *Moulana* Khalil Ahmad Saharanpuri.[35]

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[32] *Irshaadul-Mulook*, (Eng. Trans.) p.32.
[33] *Irshaadul-Mulook*, (Eng. Trans.) p.12.
[34] *Mashaikh-e-Chist* (Eng. Trans.) p.307.
[35] *Mashaikh-e-Chist* (Eng. Trans.) p.304-305.

The Training Manual of the *Jamaat Tableegh*

Originally known as *Tableeghi Nisaab, 'Fazaail-e-Aamaal'* literally means the virtues (*Fazaail*) of actions of worship (*Aamaal*). It consists of a series of booklets written by *Moulana* Zakariyah Kandhalvi on the instructions of *Moulana* Ilyas (the founder of *Jamaat Tableegh*) as mentioned by *Moulana* Zakariyah himself in his autobiography '*Aap Beeti*.'

Fazaail-e-Aamaal consists of nine booklets, namely - *Hikayaat Sahabah, Fazaail-e-Dhikr, Fazaail-e-Namaaz, Fazaail-e-Tableegh, Fazaail-e-Qur'aan, Fazaail-e-Darood, Fazaail-e-Ramadaan, Fazaail-e-Sadaqat* and *Fazaail-e-Hajj*. These series were compiled in two volumes and entitled, '*Tableeghi Nisaab*.' They were intended to be the fundamental training guide for the cadre of the *Jamaat Tableegh*. Later on, it was re-named, '*Fazaail-e-Aamaal*.' This book originally in *Urdu*, has been translated to many different languages. But it has never been translated into the Arabic language as a whole.[36]

The Deobandis are followers of Sufism

Elders of the *Deobandi* school of thought, from among who is *Moulana* Zakariyah; the author of *Fazaail-e-Aamaal*, have testified to the fact that their *Manhaj* (way) is that of the *Sufi*s and take pride in it. Mufti Abdur-Rahim Lajpuri quoted in his book of *Fatawa*, the words of Qaree Mohammed Tayyib (the rector of the *Darul-Uloom*, Deoband) as, "Religiously, the *Ulema* of Deoband are Muslims, as a sect they belong to the *Ahl us-Sunnah wal-Jamaah*, by *Madhhab* they are *Hanafee*, in conduct they are *Sufi*s, scholastically they are *Maturidi* and in *Sulook* they are *Chisti*[37]- rather they combine all *Sufi* orders... And in *nisbat* they are

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[36] The Arabic version is just a small booklet of about 72 pages compared to the original Urdu books, which consists of two volumes (400+ pages each). The Arabs who affiliate themselves to the *Jamaat Tableegh* never refer to the *Tableeghi Nisaab*, but to Imaam Nawawi's collection of Hadeeth, *ar-Riyaadh as-Saliheen*.

[37] A *Soofi* order i.e. *Tareeqah*

Deobandi."[38] "In essentials and beliefs, they (the *Deobandis*) follow Imam Abul Hasan Ash'aree and Imam Abu Mansoor Maturidi; and in sub-principles Imam Abu Haneefah. They are initiates of the *Chistiyyah*, *Naqshbandiya*, *Qadriyah* and *Soharwardiyah Sufi* orders."[39]

Moulana Mohammad Zakariyah, whose book '*Fazaail-e-Aamaal*' is revered and used as a training guide by the workers of the '*Jamaat Tableegh*' highly praises this *Fatawa* collection (*Fatawa Rahimiyyah*) of Mufti Lajpuri and approves of the views mentioned in it.[40]

The Definition and Reality of *Sufism*

The *Deobandis* claim that *Sufism* is just another name for *Tazkeyyatun-Nafs* (purification of the soul) and *Ihsan* (the highest stage of *Eemaan*). *Moulana* Muhammad Maseehullah Khan, a *Khalifah* (successor) of *Moulana* Ashraf Alee Thanvi states, "It's (*Sufism*) function is to purify the heart from the lowly bestial attributes of lust, calamities of the tongue, anger, malice, jealousy, love of this world, love for fame, niggardliness, greed, vanity, deception, etc."[41]

And, as such, they claim that *Sufism* does not contradict the *Sharee'ah* (Islamic Regulation), rather "It is incumbent for every Muslim to become a *Sufi*. Without *Sufism*, a Muslim cannot be

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[38] Quoted in *Fatawa Rahimiyyah*, (Eng. Trans.), vol.1, p.9-10 from *Ulama-e-Deoband ka Maslak*.

[39] *Fatawa Rahimiyyah* (Eng. Trans.), vol.1, p.58.

[40] *Moulana* Zakariyah says, "The humble writer prays most sincerely for (success of) the *Fatawa Rahimiyyah*. May Allah make it the lot of the people to avail themselves more and more of and derive benefit from it and make it a *Sadaqah-e-Jariah* (continuous charity) for you (the author), for the printer and publisher and for everyone who may have in any way endeavored for the publication of this work and bestow upon you (all) its best rewards in both the worlds." [Quoted from the first page of '*Fatawa Rahimiyyah*' vol.1, published by the Islamic Book Printers, edition: Feb. 1997]

[41] *Shariat and Tasawwuf* p.11.

described as a perfect Muslim"[42] It is also claimed that a *Sufi* is someone who strictly adheres to the Sunnah and the *Sharee'ah*.

But in reality, *Sufism* is far from the above description. Purification of the soul and curing the heart from its sicknesses is part of the religion of Islam and is completely explained by Allah's Messenger ﷺ.

"Purification of the Soul" as *Moulana* Muhammad Maseehullah Khan further explains is just the first part of the journey of *Sufism*, and it is referred as journey towards Allah.[43] The next part of this journey is called – 'The journey into Allah', and "In this high stage of spiritual development, matters pertaining to the *Thaat* (Being of Allah), *Sifaat* (Attributes of Allah), *Af'aal* (Acts of Allah), *Haqaaiq* (realities) as well as relationships between Allah and His servants become manifest."[44]

And thus, everything is manifest to the *Sufi* and nothing is hidden from him. He accomplishes this by either exaggerating in prescribed forms of worship or indulging in innovative forms of worship. This is the real face of Sufism!

Sufism is marred by un-Islamic beliefs and is an Ideology in itself

Sufism is not just an emphasis on the purification of the soul but a complete ideology in itself and it is marred by un-Islamic concepts and philosophies like:-

1. The belief of *Wahdat al-Wajood*, which implies that the Creator (Allah) and the creation are one, and the creation is just the manifestation of the Creator.

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[42] *Shariat and Tasawwuf* p.11. Some also go to the extent of saying that the Messenger of Allah and his Sahabah were nothing but *Soofi*s. Especially the group of students who resided in the Prophet's Mosque – the Ashabus-Suffah.
[43] *Shariat and Tasawwuf* p.112.
[44] *Shariat and Tasawwuf* p.113.

2. The belief that the Prophets and the *Sufi* saints are alive in their graves, just as they were alive in this world. They are fully aware of the outside world; they can communicate with the living and help those who call upon them.
3. The spirits (*Ruh*) of the righteous comes back from the *Barzakh*.
4. Gross exaggeration in praising the Messenger of Allah ﷺ whilst neglecting his ﷺ teachings in understanding the religion.
5. Total and complete obedience to a Sufi Shaikh.
6. Penance and living the lives of hermits are ways to get closer to Allah.
7. Some *Majzoobs*, who have reached the goal of *Sufism*, run the affairs of the creation.[45]

Extremist *Sufi*s have even more deviated beliefs, but we limit our discussion to only those beliefs that are related to the *Deobandis* in this book.

S. R. Sharda comments in his book, '*Sufi* Thoughts', "*Sufi* literature of the post-Timur period shows a significant change in thought content. It is pantheistic[46]. After the fall of Muslim orthodoxy from power at the center of India for about a century, due to the invasion of Timur, the *Sufi* became free from the control of the Muslim orthodoxy and consorted with Hindu saints, who influenced them to an amazing extent. The *Sufi*s adopted Monism[47], *Bhakti*[48]and *Yogic* practices from the *Vaishnava*

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[45] *Moulana* Zakariyah says: "According to some *Ulema*, he (Shaikh Ibnul Hamaam Hanafee) was among the *Abdal* (the Deobandi translator says *Abdaal* are a class of *Awliya* whose identities remain concealed. They possess miraculous powers and execute a variety of tasks under Divine Command in various places of the world). [*Ikhmaalush Shiyaam* (Eng. Trans.) p.59.]

[46] **Pantheism:** The belief that God and the universe are the same - doctrine that God is an expression of the physical forces of nature [The World Book Dictionary]

[47] **Monism:** The doctrine that the Creator and His creation are one and that nothing exists other than Allah. In *Soofi* terminology, it is known as *Wahdat al-Wajood*

[48] **Bhakti:** Selfless devotion as a means of reaching a higher spiritual being.

Vedantic schools. By that time, the *Vedantic* pantheism among the *Sufi*s had reached its zenith."

This observation by S. R. Sharda is correct, because eastern religions have a well-established and highly revered position for mysticism and abstinence, and Sufi beliefs are amazingly similar to them.

Sufi Masters like Ibn Arabee[49], who is greatly revered by the *Deobandi* scholars[50], believed that every religion has an element of truth in it. He considered the Pagan religions and idol-worshipers as followers of the truth because in his view, everything is Allah and since there is no difference between the Creator and the created, the worship of the creation is worship of the Creator. His belief as mentioned in *al-Fatoohaatul-Makkiyah* is: "<u>The slave is the Lord and the Lord is the slave, I wish that I knew which was the</u>

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49 Abu Bakr Muhyiddin Muhammad bin 'Ali al-Tai, commonly known as Ibn Arabee / Ibn 'l-'Arabee (1165-1240), was born in Murcia (Spain) and died in Damascus. He was one of the leading authorities on *Sufi*sm, who is respected by *Sufi*s around the world.

50 The scholars of the school of Deoband consider Ibn Arabee to be one of 'the great *Soofi* saints' and refer to him, *Ash-Shaikh al-Akbar* (The Greatest Shaikh). A Question was put to Mufti Abdur Rahim Lajpuri, 'Some Moulvis (religious leaders) allege that *Moulana* Rasheed Ahmad Gangohi, *Moulana* Muhammad Qasim Nanotwi, *Moulana* Khalil Ahmad Ambethvi, *Moulana* Ashraf Ali Thanvi and other religious divines are infidels and apostates, faithless and heretic, accursed and denizens of Hell etc. Please comment.
Answer: "The unholy endeavor of vilifying and maligning men... is not something new". Mufti Lajpuri then gives the examples of Prophets, the Sahabah, the scholars, the pious Imams and the *Soofi* saints who have suffered likewise. He then states, "(Even) the mystical statements of Ba Yazid of Bastami were adjudged to be inconsistent with the *Sharee'ah*... About **the most great Shaikh *Muhiyyud-Din* Ibn Arabee** it was said, 'His unbelief (*Kufr*) is worse than the unbelief of the Jews and the Christians'." [*Fatawa Rahimiyyah* (English trans.) vol.1, p.2-4]

one required to carry out the required duties, if I were to say that the servant then that is true, or if I were to say the Lord, then how can that be required for Him."

Ibn Arabee says about the *Sufis*: "*Sufi*; the person with complete understanding is he, who sees every object of worship to be a manifestation of Truth (Allah) contained therein, for which it is worshiped. Therefore, they all call it a god, along with its particular name, whether it is a rock, or a tree, or an animal, or a person, or a star, or an Angel."[51]

It is this lax attitude of the *Sufi*s towards false religions that makes *Sufism* receptive to many false philosophies and un-Islamic beliefs. Following is a comparison of five concepts and beliefs of Eastern Pagan Religions as compared to *Sufi* practices.

1 - In Search of God

Hinduism and Buddhism claim to possess great books of wisdom inherited from the ancestors but instead of learning from these books, all of their philosophers and thinkers have to take up an essential journey to the wilderness... in search of God. The *Sufi*s too, instead of referring to the Qur'aan and the Sunnah for guidance wander in forests in search of God. They seclude themselves from the society (*Khilwah*) for specific periods (*Chillah*), and examples of this are abundant in their books…

1. *Moulana* Zakariyah says: "He (Imdadullah Muhajir Makki) withdrew himself from the midst of people and wandered in the wilderness of Punjab, which became his home… He would refrain from eating for up to eight days. Not a grain would go down his throat in these periods of self-imposed starvation."[52]

2. *Moulana* Zakariyah says: "A beggar (a *Sufi* master in disguise) chewed something, and gave Abdul Hadi to eat. As he ate the

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[51] *Al-Fusoos* (1/195), *al-Wakeel*: *Hadhihi Hiyas-Soofiyyah* (p.38).
[52] *Mashaikh-e-Chist* (Eng. Trans.) p.220 and Imdadul-Mushtaq ila Ashraful-akhlaq (Urdu) p.8-9.

morsel, his state began to change. Shaikh Abdul Hadi developed a dislike for company and became claustrophobic in settlements. He would wander into the forest and spend most of his time there."[53]

3. *Moulana* Zakariyah says: "Shaikh Ahmad Abdul Haqq Radoli was a person of ecstasy, and *Uloom-e-Batiniyyah* (inner knowledge) attracted him in full force. Even before completing his academic career, he adopted solitude and wandering in the forest."[54]

2 - The Relationship between the Creator and the Creation

The Hindus, Buddhist and Jain religions unanimously agree on the concept that everything is the Creator (i.e. nothing exists other than God. The Creator and His creation are, in reality, one) and ultimately everything merges in Him (the Creator). This merging is basically the goal of worship in Hinduism and Buddhism, which is also known as '*Moksha*.'

These pantheistic views of the Hindus and *Sufi*s are amazingly similar. If one reads books explaining Pantheism by the Hindus and the books of *Sufi*s, one would hardly see any difference. We shall see this with ample proofs in Chapter 3: 'Pantheism, *Wahdat al-Wajood* or *Moksha*.'

3 - Abstinence is the Key to Piety and Wisdom

According to these religions; piety, wisdom and nearness to God is only possible when one devotes all his time in the wilderness and abandons the civilized world. *Sadhus* or hermits cause great hardships to themselves by practicing harsh acts of abstinence. They live without food for days to end until their bodies are reduced to just bones. Their devotional exercises include hanging upside down on the branches of trees for hours and sleeping on

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[53] *Mashaikh-e-Chist* (Eng. Trans.) p.205.
[54] *Mashaikh-e-Chist* (Eng. Trans.) p.166-167.

bed of nails. They meditate for long periods sitting without any movement in one position and hold their breaths for enormously long time.

Professor D. S. Sarma, the author of numerous Hindu books says: "The higher phase of self-control is detachment. We have not only to overcome what is evil in life but also to become independent of what is good. For instance, our domestic affections, our family ties, our love for home and friends are good in themselves. But, as long as, we are passionately attached to these earthly things, we are only on the lower rungs of the spiritual ladder."[55]

The *Sufi*s too believe in complete abstinence from worldly pleasures and deprive themselves of the blessings of Allah. It is mentioned in *Irshaadul-Mulook*, "According to some *Sufi*ya, it has been learnt from experience that thirst is a deceptive desire. Therefore, whoever develops the habit of drinking less water at the time of thirst; Allah will quench his thirst until he gains the ability of abstaining from water for several months at a time. He will not even have the desire to drink water. Despite this, his physical health will not deteriorate in anyway whatsoever. His body will be sustained by the moisture acquired from the food he eats."[56]

We find number of stories concerning wandering and starvation of their Shaikhs mentioned in their books,

1. "He (Khwaajah Abu Hubairah) loved solitude dearly. His entire life was spent in one room. He would cry so much that people thought he would die. He abandoned all delicious food."[57]

2. "Khwaajah Shareef Zandani stayed in forest for 40 years, fleeing from people. He subsisted on the leaves of trees and whatever he could find in the forest. He loved poverty and

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[55] 'The Religion of the Hindus' by Professor D. S. Sarma, p.12.
[56] *Irshaadul-Mulook* (Eng. Trans.) p.70.
[57] *Mashaikh-e-Chist* (Eng. Trans.) p.125.

starvation. He would break fast only after three days. When he ate food, it was only salt-less vegetables."[58]

3. Khwaajah Uthmaan Haaruni adopted *Mujahadah* for 70 years, never eating to satiation (to satisfy fully or excess) in all this time. He would drink mouthful of water only after seven days.[59]

4. "*Hazrat* Faridud Deen's Shaikh advised him (Faridud Deen) hunger for three days and then eat what comes from *Ghayb* (Unseen). After three days, nothing came. On account of extreme hunger Faridud Deen put some pebbles in his mouth, the pebbles turned into sugar; he spat them out. A short while later, he again put some pebbles in his mouth which too, became sugar. This happened again for the third time. When Faridud Deen informed his Shaikh of the incident, his Shaikh said: "It would have been good if you had ate it."[60]

5. "Khwaajah ilw Mumshad Dinwari was a perpetual faster. It is said that even during his infancy he would sometimes abstain from drinking his mother's milk. He is therefore called a born *wali*."[61]

6. Moulana Zakariyah says: "It is said that Khwaajah Abu Ahmad Abdaal Chisti never slept on bed for 30 years."[62]

4 - Meditation, Excessive Chanting and breath holding

Excessive chanting and breath-holding exercises are essential rituals of mysticism. This is generally done in solitude and for hours together. It is believed that such rituals enlighten the heart with knowledge and gives them miraculous powers.

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[58] *Mashaikh-e-Chist* (Eng. Trans.) p.140.
[59] *Mashaikh-e-Chist* (Eng. Trans.) p.142.
[60] *Mashaikh-e-Chist* (Eng. Trans.) p.156.
[61] *Mashaikh-e-Chist* (Eng. Trans.) p.126.
[62] *Mashaikh-e-Chist* (Eng. Trans.) p.131.

The *Sufi*s too have similar types of *Dhikr*… *Moulana* Zakariyah says: "*Hazrat* Nizamuddin al-Umri was instructed by his Shaikh to recite '*Allahu*' 90 times in a single breathe gradually increasing the number in accordance with his ability. Ultimately, he developed his ability to the extent of up to 400 times with a single breath."[63]

The practice of heavy breathing, as in the *Sufi Dhikr* of inhaling whilst saying "*La-ilaha*" and then exhaling to create a loud and sharp voice saying '*ill-lal-lah*' is seen in various oriental and eastern religions. Islam neither specifies breathing techniques as part of *Ibaadah*, nor sets any guidelines in this regard. This aspect of *Sufism* will be discussed further under, 'Chapter 7: Worship in Islam.'

5 - The Concept of Eternal Life

Eastern mystics claim to have eternal life. No people would worship a mystic or depend upon him to avert evil, if he had no control over his own existence. The concept of death would imply that they could not avert harm or help the people. Thus, the concept of eternal life - as is also inscribed on the grave of Rajneesh, "Osho – Never Born, Never Died - Only visited this Planet, Earth between Dec 11-1931 to Jan 19-1990."[64]

The *Sufi*s consider their Shaikhs in the graves to be alive and in their senses. They consider them able to benefit their followers. *Moulana* Zakariyah quotes Haji Imdadullah Muhajir Makki in his book *Mashaikh-e-Chist* saying, "…The *Faqir* does not die. He is simply transformed from one abode to another. The same benefit which was received from the *Faqir's* physical life will be acquired from his grave."[65]

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[63] *Mashaikh-e-Chist* (Eng. Trans.) p.192.

[64] Rajneesh has a great admiration for *Sufi*sm, and he wrote numerous books on the subject. Among them are, '*Soofi*s – the people of the Path', 'Just like that', 'The Secret', 'The Wisdom of the Sands', 'The Perfect Master' and 'Until you Die.'

[65] *Mashaikh-e-Chist* (Eng. Trans.) p.211

These abovementioned examples show the origins of the many deviated and un-Islamic concepts that the *Sufi*s have borrowed from Pagan religions. The Messenger of Allah ﷺ and his Companions ﵃ did not live the life of hermits, neither did they abstain from *Halaal* blessings of Allah. They did not punish themselves, nor did they indulge in the types of innovative and excessive *Dhikr* that the *Sufi*s prescribe. They knew that guidance is only in following the revelation and not wandering in the wilderness.

Historical Background into the *Deobandi-Barelawi* Differences

Bitter difference and rivalry between the *Deobandis* and the *Barelawis* has caused much confusion and hatred amongst Muslims in the Indian subcontinent.

One of the major issues that caused the rift and the subsequent formation of the school of *Deoband* was the *Tafseer* (explanation) of '*Khaatam an-Nabeeyeen*' (seal of Prophet-hood) mentioned in Soorah al-Ahzab: **"Muhammad ﷺ is not the father of any man among you, but is the Messenger of Allah ﷺ and the last of the Prophets (*Khaatam an-Nabeeyeen*)."**[66]

Moulana Ahsan Nanotwi (a prominent *Deobandi* scholar) mentioned that the *Khaatam* (seal) of the Prophet-hood mentioned in Soorah al-Ahzab does not deny the advent of another Prophet. And even if another Prophet arrived, this would not affect the finality of Prophet Muhammad's ﷺ Prophet-hood.[67] The *Barelawis* strongly objected to this statement and used it as a proof for the *Takfeer* of the *Deobandis*.
The *Deobandis* also argue with the *Barelawis* on futile issues, like (*Imkaan al-Kadhib*) whether Allah has the ability to lie or not? Other issues of differences were the celebration of *Milaad* (the Prophet's Birthday) and various innovations which accompany it, ceremonies in which Soorah al-Fatihah is recited over food before

[66] Soorah al-Ahzab (33): 40.
[67] *Tahzeerun-Naas*, p.3 and 25.

eating, celebrations and festivities held at the graves of popular saints, invoking the Messenger of Allah ﷺ believing that the Messenger is Omnipresent and the like.[68]

The Real *Ikhtilaaf* (Disagreement)

In reality, the *Barelawis* and the *Deobandis* differ more in practice than in principle. This is apparent from books that have been written by the *Deobandis* in order to bridge their differences with the *Barelawis*. Most disagreements are either in finer details, or whether those actions are for specific people or for all. A good example is the issue of meditation (*Muraqabah*) and seeking benefit from the graves. Even though, the two groups outwardly oppose each other on this issue, the only difference is that the *Barelawis* call towards and recommend visiting graves to derive benefit from them for everyone, whilst the *Deobandis* make it specific for a few. Therefore, the rift between the *Deobandis* and the *Barelawis* is more of mutual prejudice, than of *Aqeedah*.

The *Barelawis* on their part have relied mostly on conspiracy theories and misinterpretation in their *Takfeer* (declaring *Kufr*) of the *Deobandis*. They created a lot of noise on *Moulana* Ahsan Nanotwi's statement, "And even if another Prophet arrived…", but this statement is not objectionable from the *Sufi* point of view. It simply stems from the common belief of all the *Sufi*s that everything was created from the light of Muhammad ﷺ, and that he ﷺ is the 'Seal of Prophet hood' from the very beginning. Besides, 'real *Sufi*s' know that since nothing exists other than Allah, to believe in the real existence of Allah's Messenger ﷺ is *Shirk*. This shows that the differences between these two *Sufi* groups are superficial and based mostly upon party rivalry than upon religion. The *Sufi*s in general do not give *Aqeedah*, which is the core of Islam, its due position. We shall elaborate further in light of statements by Haji Imdadullah Muhajir Makki.

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[68] See *Bahishti Zewar*, Part 12, p.222, (Unity in Islam by Haji Imdadullah).

The Importance of *Aqeedah* to the *Sufi*s in light of an essay by Imdadullah Muhajir Makki

Firstly, the influence of the views of Haji Imdadullah Muhajir Makki on the *Deobandis* and the *Jamaat Tableegh* cannot be over-emphasized - He is the spiritual guide of many prominent *Deobandi* scholars like *Moulana* Ashraf Ali Thanvi, Rasheed Ahmad Gangohi and Qasim Nanotwi. *Moulana* Rasheed Ahmad Gangohi addresses his Shaikh Imdadullah Muhajir Makki as, "O my Refuge of both worlds."[69] and *Moulana* Zakariyah (the author of *Fazaail-e-Aamaal*) refers to him as, "guide for humanity."[70]

An essay by Imdadullah Muhajir Makki has been compiled in the English translation of '*Bahishti Zewar*[71] by the name, 'Unity in Islam' and its subject is the *Deobandi-Barelawi* Dispute. In this essay, Imdadullah Muhajir Makki comments upon the *Milaad* gatherings, which are held to commemorate the birth of Allah's Messenger ﷺ. In these gatherings, poetry in praise of Allah's Messenger ﷺ is read and when the crowd is signaled, everybody stands (to greet the Messenger of Allah ﷺ).[72]

Imdadullah Muhajir Makki, the esteemed Shaikh of the *Deobandi* scholars, says about the *Milaad* gatherings... "…you should not hate someone who does not perform '*Qiyaam*' (standing) in *Milaad* because this is not *Wajib* (desirable) or *Fardh* (obligatory)… If you know someone, who considers the *Qiyaam* as *Wajib* (obligatory), then *Qiyaam* will be an innovation for him alone. However, to call

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[69] *Mashaikh-e-Chist* (Eng. Trans.) p.242.

[70] *Mashaikh-e-Chist* (Eng. Trans.) p.218.

[71] *Bahishti Zewar* is a highly revered book of the *Deobandis* written by *Moulana* Ashraf Ali Thanvi. This book deals with everyday *Fiqh* and is traditionally given to brides as part of their dower.

[72] The pro-Deobandi Majlis Ulema of South Africa says, "…The reason behind the standing during *Milaad* is the belief that *Rasoolullah* presents himself at such gatherings…" By this belief, "The attribute of omnipresence (present in all places at all times) is bestowed upon *Rasoolullah*." The same booklet declares, "…the *Milaad* originated from the pagans." [All quotations from the booklet, "What is *Milaad*?" p.12., published by pro-Deobandi Majlis Ulema of South Africa]

all those who perform *Qiyaam* in *Milaad*, as innovators, is exceeding the limit. It is quiet possible that the holy Prophet ﷺ stays in his abode in Paradise and our activities are shown to him as on T.V. or somehow through other means; through Angels or without them…" He further adds, "Consider these differences as trivial (unimportant), like the differences between Imam Abu Haneefah and Imam ash-Shafi'ee". He says: "Do not oppose these ceremonies, where they are customary… If those who oppose *Qiyaam* are also invited in a general meeting, then it is better to drop the *Qiyaam*. However, if it is not possible to do so, then if they (those opposed to *Qiyaam*) wish to continue then they should also join the rest in *Qiyaam* and *Salaam*."[73]

Commenting upon music, which is totally *Haraam* in Islam[74] Muhajir Makki says, "Do not call each other as *Bidati* (i.e.

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[73] *Bahishti Zewar* (Eng. Trans.) Part twelve, p.222.

[74] The Messenger of Allah ﷺ said: **"I forbid two voices, which are imbecilic and sinfully shameless: one is the voice (of singing) accompanied by musical instruments and Satan's wind instruments."** [Related by al-Hakim]. The Prophet ﷺ warned the Muslims against those who consider music to be lawful, when he ﷺ said, **"There will be people from my nation [Muslims] who will seek to make lawful: fornication, the wearing of silk [for men], wine drinking and the use of musical instruments [*ma'aazif*]…. Then Allah will destroy them during the night causing the mountain to fall upon them, while He changes others into apes and swine. They will remain in such a state until the Day of Resurrection."** [Saheeh al-Bukharee, (Eng. Trans.) vol. 7, 494 B]

The *Sufi*s consider this Haraam action as food of the soul: Abu Bakr al-Kalabadhi said, 'I heard Abu'l-Qasim al-Baghdadi say, "Audition is of two kinds. One class of man listens to discourse, and derives therefrom an admonition: such a man only listens discriminately and with his hearten present. The other class listens to music, which is the food of the spirit and when the spirit obtains its food, it attains its proper station, and turns aside from the government of the body; and then there appears in the listener a commotion and a movement." [The Doctrine of the Sufis, p.164]

innovators) and *Wahabi*, live in peace with moderation. Musical concerts (or *Sama* or *Qawwali*) with or without instrumental music are likewise controversial. Some need them (instrumental music) among the loving *Sufi*s (*Ahle-Muhabbat*) and it is best not to criticize others as hypocrites. Who do not need them should not perform them, but do not divide over trivial (unimportant) differences."[75]

As we mentioned earlier, the *Deobandis* agree in principle on most issues with the *Barelawis*. The disagreements are either in finer details or, whether those actions are for specific people or for every one. This essay by Imdadullah Muhajir Makki is an open witness to this attitude and is apparent in both the examples (*Milaad* and music).

Haji Imdadullah Muhajir Makki's advice to his followers is that (1) *Milaad*, (2) the gatherings, (3) the standing to greet Allah's Messenger ﷺ and (4) the belief that even after death Allah's Messenger ﷺ can attend multiple gathering at the same time are not innovations in themselves. The problem is only with those who consider standing in *Milaad* to be an obligation! Furthermore, he expresses no real disapproval for this "pagan originated custom" (as today's *Deobandis* call it), by allowing his followers to participate in the *Milaad*.

The so-called, '*Ahle-Muhabbat*' mentioned by Imdadullah Muhajir Makki were those who indulged in the *Haraam* (prohibited) action of playing and listening to music, in order to please Allah. To exaggerate in righteous actions is bad enough but to indulge in *Haraam* action claiming to gain the pleasure of Allah is the worst of all.

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[75] See *Bahishti Zewar*, Part twelve, p.223, "Unity in Islam by Hazrat Haji Imdadullah".

Moulana Zakariyah has quoted five page discussion in his book "*Mashaikh-e-Chist*" from the writing of *Moulana* Ashraf Alee Thanvi's by the name, "Haqqus Sama." The conclusion of this discussion is that listening to *Samaa* and music is permissible for the *Soofi*s with certain conditions. [See, *Mashaikh-e-Chist* (Eng. Trans.) p.174.]

This essay also raises another question as to whether certain actions are *Haraam* for the common Muslims and *Halaal* for a special few. Is anyone above the *Sharee'ah*? Furthermore, Haji Imdadullah Muhajir Makki considers issues of *Aqeedah* and, *Halaal* and *Haraam* to be trivial. He considers such disagreements to be a mercy for the *Ummah*.[76]

Propagation of Truth Mixed with Falsehood

The *Deobandis* and the *Barelawis* both have their own specific religious schools, literature and *Dawah* organizations. It would be unjust to consider both these groups influenced by *Sufism* on an equal footing, because the *Barelawis* directly call to acts of *Kufr* and openly support such views by distorting the meanings of some Qur'aanic verses and Ahaadeeth. The *Deobandis*, however, do not openly call to grave-worship and saint-worship, and other acts of *Shirk* and *Bidah* (innovation). Rather, their *Dawah* organ, the "*Jamaat Tableegh*", calls towards acts of righteousness, like *Salaat* (prayer), but they have various manifestations of *Shirk* in their beliefs, and innovations in their actions. Therefore, they may be less deviant but their danger to the Muslims in general is more, because of their hidden nature!!

The emergence of people who propagate the good mixed with falsehood, is prophesized by Allah's Messenger ﷺ. Hudhaifah Ibn al-Yamaan ﷺ narrates: "The people used to ask Allah's Messenger ﷺ about the good and I asked him about the evil, fearing that it would reach me. So I asked: "O Messenger of Allah ﷺ! We were living in ignorance and evil, and then Allah brought this good (i.e. Islam) to us. So, will there be any evil after this good?" He ﷺ replied: **"Yes"** I then asked: "Will there be any good after that evil?" He replied: **"Yes, but it will be tainted"** So I asked: "What will be its taint?" He replied: **"People who guide**

[76] See *Bahishti Zewar*, Part twelve, p.222.

others to other than my way, you will approve of some of their deeds and disapprove of others."[77]

[77] Saheeh al-Bukharee (Eng. Trans.) vol. 9, p.159-160 and Saheeh Muslim (Eng. Trans.) vol. 3, no: 4553. Also see *Fathhul-Baaree* (13/37).

Chapter: 2

The Islamic Concept
of
Tawheed
(Monotheism)

Chapter 2: The Islamic Concept of *Tawheed* (Monotheism)

The first religious fundamental to which Allah's Messenger ﷺ called to,was *Tawheed* (the Oneness of Allah), which is expressed by the testification, '*La ilaha illa Allah*' (meaning, none has the right to be worshiped except Allah). He ﷺ spent thirteen years in Makkah explaining the Oneness of Allah, and not calling towards any other aspect of the religion. This is because the correct belief (*Aqeedah*) is the foundation of Islam. Only those actions and statements that stem from the correct belief (*Aqeedah*) are acceptable to Allah and therefore, it is a Muslim's duty to safeguard his *Aqeedah* against all defects.

The Islamic Concept of *Tawheed* is divided into three categories – *Tawheed ar-Ruboobiyyah*, *Tawheed al-Uloohiyyah*, and *Tawheed al-Asma was-Sifaat*; which respectively mean that Allah is One…

- without partner in His dominion and His Actions
- without similitude in His Essence and Attributes
- without rival in His divinity and worship

1. Tawheed ar-Ruboobiyyah: Belief in the Lordship of Allah

Tawheed ar-Ruboobiyyah means to believe that Allah alone is the *Rabb* (the Creator, Provider, Sustainer, etc.) He has no partner in His Dominion and Actions. Allah alone has the power to benefit or harm, the power to change destiny, and He alone is truly Self-Sufficient (*As-Samad*) upon whom all the creation depends, as He says: **"Allah created all things and He is the *Wakeel* (Trustee, Disposer of affairs, Guardian) of all things."**[78] **"To Him belong the keys of the Heavens and the earth. He (Allah) enlarges and restricts provisions to whomever He Wills. Surely, He has Knowledge of everything."**[79]

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[78] Soorah az-Zumar (39): 62.
[79] Soorah ash-Shoorah (42): 12.

Tawheed ar-Ruboobiyyah also includes the belief that Allah is Unique (One, single) and Incomparable. He has no wife nor offspring, no mother nor father. **"Say, He is Allah, the One and Only. Allah, the Eternal - the Absolute: He begets not, nor is He begotten."**[80] Allah does not merge in any living or dead creature, nor anything is part of Allah. Neither living nor dead merges in the Being of Allah, nor is any creature part of Him. All creatures are created by His Order and are subservient to His Will.

The Arab Pagans believed in Tawheed ar-Ruboobiyyah

The belief in *Tawheed ar-Ruboobiyyah* was never denied by any of the previous nations, except few who denied the existence of Allah, like *Fir'awn* (Pharaoh), the atheists and communists of this age. The Arab Pagans amongst whom the Messenger of Allah ﷺ was sent believed in *Tawheed ar-Ruboobiyyah*. They believed in Allah to the extent that they declared Allah as the Supreme Lord. They acknowledged Him as the Creator of the Universe and considered Him to be the Sovereign and the Provider of sustenance, as is clear from the verses of Soorah al-Muminoon, Allah says: **"Say (to the disbelievers): "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allah" … Say: "Who is the Lord of the seven Heavens and the Lord of the Great Throne?" They will say: "Allah" … Say: "In whose Hands is the sovereignty of everything? And He protects all, while against whom there is no protector, if you know?" They will say: "(All this belongs) to Allah."**[81]

However, the belief in *Tawheed ar-Ruboobiyyah* did not make them Muslims, because they lacked *Tawheed al-Uloohiyyah* (Oneness of Allah's Worship). Even though, the Arab Pagans believed that Allah was their Lord, they did not direct all forms of worship to Him alone. They believed that Angles and pious people had special status with Allah, and thus could intercede with Allah for them. They would say: **"We only worship them so that they may**

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[80] Soorah al-Ikhlas (112): 1-3

[81] Soorah al-Muminoon (23): 84-89. See also Soorah az-Zukhruf (43): 9, Soorah az-Zukhruf (43): 87 and Soorah al-Ankaboot (29): 63.

bring us closer to Allah."[82] Calling upon Allah for one's needs is a great act of worship, and if it is directed towards other than Allah, it leads to *Shirk* in the worship. Allah revealed: **"They worship besides Allah things that hurt them not, nor profit them, and they say: "These are only our intercessors with Allah."**[83]

Thus, Allah declared their act of seeking intercession with Allah as *Shirk* and termed them as *Kafirun* and *Mushrikeen*. He ordered His Messenger ﷺ to proclaim, **"I worship not that, which you worship, nor will you worship that which I worship, and I shall not worship that you are worshiping, nor will you worship that which I worship."**[84] These verses of the Noble Qur'aan establish the importance of the *Tawheed* of worship along with the *Tawheed* of Lordship.

Essential Points: From the above, we understand that the Arab Pagans, despite their ignorance and arrogance, completely understood the meaning of *Ibaadah* (worship). They believed that intercession is a form of worship, and did not deny that calling upon pious people amounted to worshiping them. They would call their idols, '*Aaliha*[85]'(pl. of *Ilah* lit. meaning, One, who is worshiped). This is in sharp contrast of the belief of the grave-worshipers of today, who make the engraved as intercessors with Allah, and yet do not consider it to be *Shirk*!!

2. Tawheed al-Asma was-Sifaat: Belief in Allah's Names and Attributes

Allah says: **"To Him belongs all the Best Names. All that is in the Heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise."**[86] Abu Hurayrah ﷺ narrates: **"Allah has**

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[82] Soorah az-Zumar (39): 3.
[83] Soorah Yunus (10): 18.
[84] Soorah al-Kafiroon (109): 2-5.
[85] Soorah Sad (38): 5.
[86] Soorah al-Mumtahinah (60): 24.

ninety-nine Names, and whoever believers in their meanings and acts accordingly will enter Paradise…"[87]

Tawheed al-Asma was-Sifaat[88] is to believe and affirm all the Names and Attributes of Allah found in the Qur'aan and the Ahaadeeth of Allah's Messenger ﷺ. The Names and Attributes of Allah should be accepted without any alteration, whether in words or meaning. They should be understood in the absolute sense and free from human deficiencies because the similarity between the Attributes of Allah and mankind is only of name and not in degree. For example, Allah says: **"That He may punish the hypocrites, men and women, and the pagan men and women, who have an evil opinion of Allah. A circle of evil is around them; Allah is Angry with them, Curses them and has prepared for them an evil end."**[89]

In this verse, Allah is described with the Attribute of Anger. It is wrong to believe that Allah's Anger has any similitude to those of the humans. It is also wrong to change the meaning of the verse saying, 'His Anger must mean His Punishment, because anger is a sign of weakness and weakness cannot be attributed to Allah, etc… It is sufficient to believe in the Attribute of Allah and believe that **"There is nothing like unto Him."**[90]

The Names and Attributes of Allah should be accepted and affirmed without inquiring about their exact nature. Believing in their apparent meaning is an obligation and deeply reflecting about Allah is an innovation, as the Messenger of Allah ﷺ said: **"Reflect upon the creation and do not reflect upon Allah."**[91]

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[87] Saheeh al-Bukharee vol.8. no. 419.
[88] Shaikh al-Islam Ibn Taymiyyah (d. 728H) said: "From Eemaan in Allaah is Eemaan in what He has described Himself with and what His Messenger Muhammad ﷺ described Him with, without *tahreef* and *ta'teel,* and without *takyeef* and *tamtheel…*" [*Al-'Aqeedah al-Waastiyyah*, p.3]
[89] Soorah al-Fath (48): 6.
[90] Soorah ash-Shoorah (42): 11.
[91] Refer to Silsilaat as-Saheehah, no. 1788.

The Essence of *Shirk* in *Tawheed al-Asma wa-Sifaat*:

Shirk in *Tawheed al-Asma wa-Sifaat* is to give other than Allah, the qualities (Attributes), which are specific of Allah Alone. For example, amongst the Attributes of Allah is that He is the Knower of the Unseen (*Ghayb*[92]) and He alone knows what the heart conceals. Allah says: **"Say, 'None in the Heavens and the earth know the *Ghayb* (Unseen) except Allah, nor can they perceive when they shall be resurrected."**[93] Therefore, to consider someone other than Allah to have the knowledge of the past, future or the Unseen is *Shirk* (associating partners with Allah).

This concept of *Tawheed* distinguishes Islam from many other religions. Those who have studied comparative religion can very easily realize that, while the Jews made their Creator like the creation[94], the Christians make the creation like the Creator[95].

3. Tawheed al-Ibaadah: Unity of Allah's Worship

Allah says: **"Say (O Muhammad ﷺ)! Verily, my *Salaat*, my sacrifice, my living, and my dying are for Allah, the Lord of the *Aalamin* (mankind and Jinn and all that exists)."**[96] *Tawheed al-Ibaadah* (the Oneness of Allah's worship) is the most apparent meaning of the concept of *Tawheed* because worship is the core and essence of Islamic Creed - based on the *Shahadah* statement, '*La ilaha illa Allah*' meaning, 'There is no *Ilah* (deity worthy of worship) except Allah (in truth).'

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[92] Everything, which is hidden from people of future and past occurrences, and what is not seen, is exclusive of Allah's Knowledge.
[93] Soorah an-Naml (27): 65
[94] As in Genesis (33): 24-30 where it has been claimed that Allah came in the form of a man and lost in a wrestling match with Prophet Yaqoob. [Glory be to Allaah! (High is He) above all that they associate as partners with Him.]
[95] In their claim that Prophet Essa, who lived a life like any other human being and was then helplessly crucified, was Allah. [Glory be to Allaah! (High is He) above all that they associate as partners with Him.]
[96] Soorah al-An'aam (6): 162.

What is *Ibaadah* (worship)?

Ibaadah is a comprehensive term, which encompasses everything, which Allah loves and is pleased with; of both statements and actions – both apparent and hidden. Hence, *Salaat*, fasting, charity, truthfulness, honesty, loving Allah and His Messenger ﷺ, turning to Allah in repentance, sincerity of the Deen for Him, hope in His Mercy, fear from His Torment, supplications to Allah, kindness to parents, good morals and manners to neighbors, relatives and friends, helping the poor and needy, etc… are all different forms of *Ibaadah*.

Conditions for the Worship to be accepted

Allah says: **"Whosoever hopes for the meeting with His Lord, let him work righteousness and associate none as a partner in the worship of His Lord."**[97] *Al-Hafidh* Ibn Katheer (*rahimahullah*) said in his *Tafseer* of this verse: "These are the two pillars of the accepted action. It is necessary that the action is sincerely for Allah and also correct upon the *Sharee'ah* of Allah's Messenger ﷺ.

Blind Following

Blindly following anyone in matters that have clear guidance from the Book and the Sunnah is a form of *Shirk* in the worship to Allah. Narrated Adee Ibn Hatim رضي الله عنه that he heard the Prophet of Allah ﷺ reciting the verse, **"They (Jews and Christians) have taken their rabbis and monks to be as Lords besides Allah and (they also took as their lord) Messiah, son of Maryam عليه السلام while they were commanded to worship none but one Ilah. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."**[98] He (Adee Ibn Hatim) said: 'We didn't worship them.' The Messenger of Allah ﷺ said: **"Did they not make *Haraam* what Allah made *Halaal* and you all made it *Haraam*, and they made *Halaal* what Allah made *Haraam* and**

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[97] Soorah al-Kahf (18): 110.
[98] Soorah at-Tawbah (9): 31.

you all made it *Halaal*?" He replied "Certainly." The Prophet of Allah ﷺ said: **"That is your worship to them."**[99]

Obedience to scholars, Imams and rulers are only acceptable when their orders comply with the Commands of Allah, because the Messenger of Allah ﷺ said: **"Obedience is only in what is good (i.e. within the boundaries laid down by Allah and His Messenger ﷺ)."**[100] And: **"He who complies with the command of a master, a leader or a ruler in disobedience and defiance of Allah is an unbeliever and a *Mushrik*. There shall be no obedience to a creature of Allah when it would involve disobeying or displeasing Allah."**[101] Therefore, **"Hearing and obeying is (binding) upon the Muslim in what he likes or dislikes, so long as he is not ordered to sin. If he is ordered with sin, then there is no hearing and no obeying."**[102]

Forms of Worship

Imam Ibn al-Qayyim al-Jawziyyah (*rahimahullah*) writes in *Madaarijus-Saalikeen*: "*Uboodiyyah* (worship) is a comprehensive term that asserts the meaning of the verse, **"You alone do we worship and You alone we seek for help."**[103] It comprises the slavery of the heart, tongue, and the limbs to Allah. The slavery of the heart includes both the *Qawl* (saying of the heart) and the *Aamaal* (action of the heart). The saying of the heart is the belief in what Allah has informed about His Self, His Names and Attributes, His Actions, His Angels and all that which He revealed in His Books and sent upon the tongue of His Messenger Muhammad ﷺ.

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[99] Tirmidhee, vol. 3, p.56. no. 247.
[100] Saheeh al-Bukharee (Eng. Trans.) v: 9, no: 259, and Saheeh Muslim (Eng. Trans.) v: 3 no: 4535.
[101] Saheeh Muslim, Book of Imarah, p.1469
[102] Saheeh al-Bukharee (Eng. Trans.) vol: 9, no: 258, and Saheeh Muslim (Eng. Trans.) vol: 3, no: 4533, and Abu Dawood.
[103] Soorah al-Fatihah (1): 5.

The action of the heart include love for Allah, reliance upon Him, turning to Him in repentance fearing Him, having hope in Him, devoting the Deen sincerely to Him, having patience in what He orders and forbids, having patience with His decrees and being pleased with them, having allegiance for His pleasure having humility for Him and humbling oneself in front of Him, and becoming tranquil with Him.

The action of the tongue is to convey what Allah has revealed, to call to it, defend it, to expose the false innovations, which oppose it, and to establish its remembrance and to convey what it orders.

The actions of the limbs include *Salaat* (prayer), *Jihad* (fighting in the cause of Allah), attending the *Jumuah* prayers and the rest of the *Jamaat* (congregational prayers), assisting those who are unable and acting with goodness and kindness to the creation and other such acts…."[104]

Some Major Forms of Worship

Love: Loving Allah is worship of the heart and is the greatest form of worship that is obligatory on every Muslim. Love of Allah is not the love, which one feels towards one's kindred, but love in Islam is 'submission and obedience', as Allah declared: **"Say (O Muhammad ﷺ): If you love Allah, then follow me (i.e. Prophet Muhammad ﷺ), Allah will love you."**[105]
Shirk in the love of Allah is thus the love, which results in full submission and obedience to someone other besides Allah - Love that leads to disobedience to the Commandments of Allah is *Shirk*. Allah says: **"Yet of mankind are some who take others as rivals besides Allah. They love them as they love Allah but those who believe, love Allah more (than anything else)."**[106]

Hope (Tawakkul): *Tawakkul* is greatly associated with worship, as Allah says: **"So worship Him (O Muhammad ﷺ) and have**

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[104] See Ibn al Qayyim's *Madaarijus-Saalikeen* V.1, p.100 - 105.
[105] Soorah al-Imran (3): 31.
[106] Soorah al-Baqarah (2): 165.

Tawakkul in Him."[107] **"And put your trust in the Living One, Who will never die, and glorify His praises; Sufficient He is, in being aware of the sins of His *Ibaad* (worshipers)."**[108] Therefore to place trust in other than Allah, in matters in which Allah alone can help is *Shirk*. This applies to all other worships of the heart, like fear, sincerity, etc.

Supplication: Allah says: **"And your Lord said: "Invoke Me and I will respond to your (invocation)' Verily, those who scorn My worship, will enter Hell in humiliation."**[109] While explaining this verse the Messenger of Allah ﷺ said: **"Supplication is worship."**[110] Thus, supplication is worship as Allah mentioned in the verse and as His Messenger ﷺ explained in his Hadeeth.

The Messenger of Allah ﷺ once advised Ibn Abbas ﷺ saying: **"If you ask, then ask Allah and if you seek help, then seek help from Allah."**[111] He ﷺ also said in a Saheeh Hadeeth: **"Whoever abstains from asking others, Allah will make him content, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient..."**[112]

This command prohibits asking from others besides Allah, in matters which none can provide except Allah, like provision, sustenance, aid, cure, guidance, offspring, etc. However, this prohibition of asking others besides Allah does not restrict one from helping his Muslim brethren or asking help from them in matters which they can help. Allah says: **"…Help you one another in al-Birr and at-Taqwa (virtue, righteousness and piety)…"**[113]

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[107] Soorah Hood (11): 123.
[108] Soorah al-Furqaan (25): 85.
[109] Soorah al-Ghaafir (40): 60.
[110] Sunan of Abu-Dawood no: 1474, At-Tirmidhee.
[111] (Hasan) Musnad Ahmad vol. 1, no. 293, at-Tirmidhee no: 2516, and others.
[112] Saheeh al-Bukharee vol. 3, no: 265, and Saheeh Muslim no: 1053, Abu Dawood no: 1644, at-Tirmidhee no: 2025, and others.
[113] Soorah al-Maidah (5): 2.

Chapter: 3

Pantheism, Wahdat al-Wajood OR Moksha

Chapter 3: Pantheism, *Wahdat al-Wajood* or *Moksha*

After an explanation of the Islamic Concept of *Tawheed*, we come to the *Tawheed* of the *Sufis* or *Tawheed al-Wujoodi* or *Wahdat al-Wajood*.

Wahdat al-Wajood is a concept based upon the idea that nothing exists other than Allah, and creation is merely the manifestation of Allah. This implies that the creation is Allah, and Allah does not exist outside the creation. Haji Imdadullah Muhajir Makki, the spiritual guide of the most prominent *Deobandis*, explains *Wahdat al-Wajood* in a booklet by the same name, with an example of a seed and a tree. He states that the seed is Allah and the creation is the tree with its stem, roots, branches and leaves. Initially, only the seed was present, and the entire huge tree was hidden in the small seed. When the plant grew into a massive tree, the seed disappeared. The seed is now manifest in this huge tree and does not have an existence outside of it.

The *Sufi*s consider the realization of *Wahdat al-Wajood* to be a matter of great wisdom. According to them, *Tawheed* (lit. making one) is a complete denial of existence for everything other than Allah, as explained by the *Deobandis* in '*Irshaadul Mulook*' and '*Ikhmaalush Shiyaam*', "The root of *Tawheed* is the negation of the non-existent and transitory things and the confirmation of the everlasting thing."[114] "A concept which posits true existence for any being other than Allah is *Shirk* in Divine Attribute of Existence (*Wajood*)."[115]

The *Sufi*s consider this type of *Tawheed* to be suitable only for the 'Spiritually Elite', and claim that only those who have reached the 'stage' due to excessive penance and *Dhikr* are able to

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[114] *Irshaadul-Mulook* (Eng. Trans.) p.152.
[115] *Ikhmaalush-Shiyaam* (Eng. Trans.) p.219.

comprehend *Wahdat al-Wajood*. But in reality, *Wahdat al-Wajood* is based upon…

- Ignorance of the correct way to love and fear Allah.
- Exaggeration in beliefs formed upon baseless principles.
- Total disregard for acquiring and learning *Aqeedah* (beliefs) from the Qur'aan and the Sunnah.

The Stages of *Wahdat al-Wujood*

The *Sufi*s in their circles exaggerated greatly upon the concept of fearing Allah, and subjected themselves to constant and excessive mental anxiety. They express their fear in ways that are far from the Sunnah like in the story mentioned in *Fazaail-e-Aamaal* of a man who never lifted his face towards the sky and when asked the reason, he said, "I am ashamed! How can I lift up this sinful face to such a Great Benefactor."[116]

The effect of this anxiety was that they would enter a state of ecstasy or fall down unconscious or dead when hearing the Qur'aan, or music or even the singing of birds.

1. 'One saint relates: 'I saw *Hazrat* Shaikh Samnoon once swinging side from side in ecstasy while performing *Tawaaf*. I took his hand and asked him: "By the truth that you shall stand before Allah one day, I ask you, how did you reach Allah?" As soon as he heard the words, 'stand before Allah', he fell down unconscious…"[117]

2. Another incident mentioned in *Irshaadul-Mulook* states, "*Hazrat* Hafiz (Dhaamin) Sahib was fond of doves. One day when he approached the cage to feed the birds, one of the doves sang such

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[116] *Fazaail-e-Aamaal* (Hindi Trans.) Virtues of Hajj, p.256. story no.3 (First Edition 1984 - Published by Idara Ishaat-e-Diniyaat).
Fazaail-e-Aamaal (Eng. Trans.), Virtues of Hajj, Conclusion, p.233, story no. 3, (New Edition 1982, Published by Dini Book Depot - Delhi).
[117] Virtues of Charity and Hajj story no: 40, p.270 (New Edition 1982, Published by Dini Book Depot).

a rapturous rhapsody that *Hazrat* Hafiz Sahib fell unconscious into an ecstatic swoon"[118]

The effects of Qur'aan on those who listen with understanding have been mentioned in the Qur'aan. Listening to the Qur'aan causes the hearts to fear Allah, the faith to increase, the heart to soften and the eyes to shed tears.[119] But falling unconscious or dead, as a result of imposed anxiety is not the true fear that stems from the understanding of the Qur'aan and the Sunnah and such was never reported from the Messenger of Allah ﷺ or his Companions.[120]

Another good example of misunderstanding the proper way to love and fear Allah, and subjecting oneself to extreme anxiety can be seen in the following incident mentioned in *Fazaail-e-Aamaal*.

It is said that Malik Ibn Deenar met a young man on his way to Hajj, walking on foot, with no provision or water. Malik Ibn Deenar offered him his shirt, but he refused saying: "…It is better to remain naked, than to acquire worldly shirts." Later, when the *Hajis* (the pilgrims) put on the *Ihram*, read the *Talbiyah*, this young man kept silent and said, 'I fear that on reciting '*Labbaik*', a reply may be heard, "*La Labbaik, La Sadaik*" (Your cry is not heard and we do not return to you in Pleasure.) The young man justified his acts that were apparently opposed to the *Sharee'ah* by saying, "And blame me not for this love for Him, for if thou knowest the thing I see then surely will you never speak." Later, when the pilgrims sacrificed the sheep, this young man asked Allah to accept his life as a sacrifice and then died shortly afterwards. This story also claims that a voice from the Unseen said: "This is Allah's friend, and Allah's martyr." Later that night, Malik Ibn Deenar asked the young man in his dream, 'What did Allah do to you?' He said: 'I have gained a reward like that of the martyrs of

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[118] *Irshaadul-Mulook* (Eng. Trans.), p.22.
[119] See Soorah al-Anfaal (8): 2, Soorah az-Zumar (39): 23, and Soorah Maryam (19): 58.
[120] For more information refer to, "The Dispraise of al-Hawaa" by Dr. Saleh as-Saleh, p.74-75.

the battle of Badr – Nay, even more… They died at the swing of the swords of the infidels, while I died by the sword of Allah's love."[121]

We see gross ignorance in this story on part of the young man - he does not truly love Allah by performing righteous deeds prescribed by Him, nor does he truly fear Allah as is clear from his actions, because fearing Allah implies refraining from openly committing sins. Rather, he shows lack of hope in Allah's Mercy by saying that Allah will reject his call of *Talbiyah* and subjects himself to false anxiety. Allah knows best whether this person died in the way mentioned in this story but books of *Sufi*s, including *Fazaail-e-Aamaal,* are full of such claims.

Degrading oneself to the status of Dogs and Pigs

After having exaggerated and innovated in the concept of Allah's love and fear, the *Sufi*s began to compare their existence and stature to that of Allah, and found themselves to be completely insignificant in front of Him. Exaggerating further in the concept of humility and modesty, they felt that they should degrade themselves in order to be truly free from *Riya* (showing off). Following are some examples of this…

1. *Moulana* Zakariyah says that among the Akhlaq of the *Sufi*ya is 'to regard oneself as the most inferior…' This has also been quoted as a saying of Rasheed Ahmad Gangohi by *Moulana* Zakariyah in *Mashaikh-e-Chist* (Eng. Trans.) p.255.

2. *Moulana* Zakariyah says: "*Hazrat* Shah Ishaq Muhajiree Makki advised to Imdadullah Muhajir Makki: "Regard yourself to be most inferior in the entire creation."[122]

3. "A man, who used to fast throughout the year and offer *Salaat* throughout the night for thirty years. He was one of the regular

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[121] See *Fazaail-e-Aamaal* (Eng. Trans.) Virtues of Charity and Hajj story no: 4, p.234 (New Edition 1982, Published by Dini Book Depot - Delhi).

[122] *Mashaikh-e-Chist* (Eng. Trans.) p.220.

attendants of the circle of Abu Yazeed al-Bastami (one of three mystic 'masters'). Nevertheless, he was unable to find the kind of knowledge, which Abu Yazeed possessed! So, Abu Yazeed taught him that even if he fasts for three hundred years and offers *Salaat* throughout the nights of such period he would not be able to find even an ant-weight of such knowledge! When asked about the 'cure,' Abu Yazeed told him that he should shave his head and beard, hang a nosebag filled with nuts around his neck, gather some kids in the market around him and tell them, 'Everyone who slaps me once, I will give him a nut!'[123]

4. Shah Abu Saeed Naumani traveled to Balkh to his Shaikh in order to learn *Sufism*. His Shaikh started his training by assigning him to look after the toilets. He was given little food but was not allowed to meet his Shaikh not was any *Dhikr* prescribed for him. After a considerable period passed, the Shaikh ordered a cleaner to dump a basket of dirt onto Abu Saeed. The cleaner did as he was told. This angered Abu Saeed and he threatened the cleaner, which meant that he was not ready to enter *Sufism*. After a period of time, the Shaikh again instructed the cleaner to do as before, but this time Abu Saeed got angry but did not say anything. Now too, Abu Saeed was not ready. After a period of time, the Shaikh instructed the cleaner to throw dirt on Abu Saeed again. On this occasion his *Nafs* was completely docile and submissiveness. He gathered the dirt, which had fallen to ground and strew it onto himself. When the *Hazrat* Shaikh was informed, he commented: "*Alhamdulillah*! The first stage has been traversed."[124]

Taking a step further, the *Sufi*s began to address themselves as dogs, given that dog is generally looked down upon. The Qur'aan says, **"So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our *Ayah* (proofs, evidences, verses, lessons, signs, revelations, etc.)."**[125]

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123 *Qut al-Quloob* vol.2, p.70.
124 *Mashaikh-e-Chist* (Eng. Trans.) p.192.
125 Soorah a-A'raf (7): 176.

1. *Moulana* Muhammad Qasim, the founder of *Darul-Uloom Deoband* says in a poem, which has been recorded in *Fazaail-e-Aamaal*, "Because of the huge amount of sins even the dogs treat my name as an abuse, but I am proud of your name and your relationship (Allah's Messenger ﷺ)... and I desire that my name may be included as a dog of (the streets of) Medina… May I live with the dogs of your *Haram* and when I die may my corpse be eaten by the vultures of Medina." [126]

2. *Moulana* Zakariyah advises a person in a letter that when he goes to the Prophet's grave he should also say: 'One black Indian dog (*Moulana* Zakariyah Kandhalvi) also sends his salaams.'[127]

3. *Moulana* Ilyas signs his letters addressing himself as THE DOG OF PROPHET's CITY [128]

Denying the Existence of all the creation

The *Sufi*s eventually denied their own existence and the existence of all the creation. They claimed that only Allah exists and nothing else. Having reached the pinnacle of misguidance, the *Sufi*s took an extremely dangerous and opposite turn, whereby they explained that the existence of the creation does not negate *Tawheed al-Wujoodi*, because Allah is manifest in his creation. The creation is part of Allah Himself, and Allah does not exist outside his creation, as explained by Haji Imdadullah Muhajir Makki with the example of the seed and tree.

Now the people, who did not consider themselves worthy of being called humans and referred to themselves as dogs, now consider themselves to be Allah and Allah to be in the detestable

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[126] *Fazaail-e-Aamaal* (Eng. Trans.) The Virtues of Darood, p.164, no. 46. (Edn. 1985 – Published by Dini Book Depot, Delhi).
[127] Savaneh Muhammad Yousuf, p.132. (India – Maktabaa Taalifaat Ashrafeeyah) 1304 H.
[128] Makatib Hazrat *Moulana* Shah Mohammad Ilyas) compiled by *Moulana* Sayed Abul-Hassan Ali Nadvi – Idara Ishaat al-Diniyat, Nizamuddin, New Delhi) p.54.

creatures like dogs and pigs![129] And *Sufi*s like Mansoor al-Hallaj proclaimed '*Anal-Haqq*' (I am the Truth, i.e. Allah) and Abu Yazeed al-Bastami said: '*Subhani ma-Aadham-shaaani*' (far removed am I from all imperfections, how great is my state) (And these descriptions are only for Allah).

From the above, we see the various stages of *Wahdat al-Wajood* in light of examples and quotes from the books of the *Deobandis*. What started with self-imposed anxiety led to degrading one's existence to the level of dogs and pigs. Further exaggeration led to the complete denial of the existence of the creation, until finally it was claimed that all that exists is nothing but the Creator.

This evil concept is a result of the *Sufi*'s gross misunderstanding and distance from the clear teachings of the Qur'aan and the Sunnah and arrogance in following one's own whims and desires.

The most overt and clear refutation of *Wahdat al-Wajood* is the unmistakable distinction between the Creator and the created in the Qur'aan and the Sunnah. **"Allah created all things and He is the *Wakeel* (Trustee, Disposer of affairs, Guardian) of all things."**[130] We are the creation and Allah is our Creator. He is the One in Whose Hands our affairs lie, and He is the One, Who truly deserves to be worshiped. His Attributes cannot be compared to ours and His Self is beyond our comprehension and imagination.

Wahdat ash-Shuhood

Backing down from the extreme concept of *Wahdat al-Wajood* was the later innovated concept of *Wahdat as-Shuhood*. The Majlis ul-Ulema, the *Deobandi* lobby of South Africa, describes the believer in *Wahdat ash-Shuhood* as, a high ranking *Wali* whose soul dwells in a lofty state of Divine Presence and Perception.[131]

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[129] See *Al-Kashf anil-Haqeeqat as-Soofi*yyah p.162.
[130] Soorah az-Zumar (39): 62.
[131] *Mashaikh-e-Chist* (Eng. Trans.) p.192.

From *Irshaadul-Mulook*, "To the *Sufi*ya, the true *Tawheed* means the abandonment of every *Tawheed* during the state of *Tawheed* because any focus of the attention of any being other than Allah is within the scope of *Tashbeeh* (comparison)."[132]

This concept implies that the creation exists, but due to the *Sufi*'s complete concentration upon Allah, the creation becomes oblivious to him. This concept just serves one purpose and that is to make excuses for the previous *Sufi*s and their open statements of *Kufr*. Otherwise, this concept is too as baseless as *Wahdat al-Wajood*. The best and the most perfect worshiper of Allah – Allah's Messenger ﷺ - did not experience *Wahdat al-Wajood* or *Wahdat ash-Shuhood*.

What the *Sufi*s experience in the form of hallucinations or imaginations is due to the excessive physical abuse of their bodies and Shaytaan's taking advantage of their venerable state of mind weakened due to starvation, anxiety and wandering in the wilderness.

The Concept of Allah being everywhere

A closely related concept that has been spread among the masses is that Allah is everywhere. The people are expected to believe in this concept without questioning or pondering upon its implications. The saying, "Allah is everywhere by His Self (*Dhaat*)" opposes the guidance given in the Qur'aan and the Sunnah. It is mentioned at seven places in the Qur'aan[133] that Allah (who calls Himself *al-Alaa* (the Most High), is above His *Arsh* (Throne). He is not within or among His creation in His Essence. However, He is all-Seer (*as-Sameeh*) and all-Hearer (*al-Baseer*), and Knows everything that the hearts conceal.

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132 *Irshaadul-Mulook* (Eng. Trans.) pp. 155.

133 This has been mentioned at seven places in the Qur'aan. Soorah al-Ar'af (7): 54, Soorah Yunus (10): 3, Soorah ar-Rad (13): 2, Soorah Ta-Ha (20): 5, Soorah al-Furqan (25): 59, Soorah as-Sajdah (32): 4 and Soorah al-Hadid (57): 4.

The concept of 'Allah being everywhere' was neither the belief of the pious predecessors (*as-Salaf as-Salih*) nor the pious Imams (scholars) of Islam who came after them. For instance is the belief of Imam Abu Haneefah recorded by Ibn Abil-Ezz al-Hanafee in the explanation of "*Al-Aqeedah at-Tahawiyah* (p. 288)" Mutee' al-Balakhee reported that he asked Abu Haneefah's opinion about a person who says that he does not know whether his Lord is in the Heavens or on earth? Imam Abu Haneefah (*rahimahullah*) replied: "He has disbelieved, for Allah says: **'The Most Merciful is above the Throne'**[134] and His Throne is above His Seven Heavens." Al-Balakhee then asked: "What if he said that Allah is above the Throne, but he does not know whether the Throne is in the Heavens or on earth? Imam Abu Haneefah replied: "He has disbelieved because he has denied that Allah is above the Heavens and whoever denies that He is above the Heavens, has disbelieved."

This is an example of how a large number of Hanafee scholars adopted an important matter of *Aqeedah* from deviant *Sufi* beliefs. Imam Abu Haneefah used the word "*Kufr*" or 'disbelief' for him, who denies that Allah is above His *Arsh* or above the Heavens, which show the great importance, which he gave to the matters of *Aqeedah*. This is an example of how those who affiliate themselves with the *Hanafee Madhhab*, only follow the *Hanafee Fiqh*, but not the *Aqeedah* (beliefs) of Imam Abu Haneefah.

Likewise, various beliefs of Imam Abu Haneefah mentioned by Ibn Abil-Ezz al-Hanafee (in the explanation of "*Al-Aqeedah at-Tahawiyah*") are contradictory with the ideas of the present day *Deobandi* scholars.

Deobandi Scholars unanimously support the theory of *Wahdat al-Wajood*

Following are some quotes from the books of *Deobandis*…

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134 Soorah Taahaa (20): 5.

1. Moulana Ashraf Ali Thanvi says about his *Pir* (spiritual guide), "*Haji Sahib* (Haji Imdadullah Muhajir Makki) was greatly over-powered by *Tawheed*[135]… As for *Wahdat al-Wajood,* it seemed as if he was an eyewitness to it. Once, he was listening to Soorah Ta-Ha, a condition overcame him when he heard the verse: **"Allah! There is no God but He, to Him belong the Best Names (*al-Asma al-Husna*).**" He said in the explanation (*Tafseer*) of this verse: "A question may be raised from the first part of this verse that since there is none other than Allah, (then) what are these *Hawatith*?[136] The answer is thus, (as in the next part of the verse), '*Lahul Asma al-Husna*' meaning that all are the *Madhahar*[137] (manifestations) of Him (Allah). Someone has said (in a poem): "In the garden, I saw every flower. Neither does it have Your color nor Your fragrance." Haji *Sahib* (Imdadullah Muhajir Makki) said: "This poet is a *Dhahiri* (only aware of the outward matters). If he were an *Aarif*[138], he would have said: "In the garden I saw every flower. They all have Your color, they all have Your fragrance." However, expressing such sayings or relating them is not for everyone."[139]

Imdadullah Muhajir Makki has also written a book on *Wahdat al-Wajood*.[140]

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[135] The type of Tawheed that calls for the negation of the existance of all of Allaah's creation.
[136] *Hawatith* : Things that do not exist originally, but come into existence later.
[137] *Madhahar :* The point of manifestation. Here it means (according to the explanation of Haji Imdadullah Muhajir Makki) that the creatures are nothing but the visible manifestations of Allaah. Just like Allaah's *Asmaa al-Husnaa* (Beautiful Names) are not other than Him, similarly these *Hawadith* are not other than Him.
[138] *Aarif*: a *Soofi* who has reached the stage of *Ma'rifah*, i.e. has gained knowledge through mystical means.
[139] Malfoodhat Hakeem al-Ummat (a biography of Ashraf Ali Thanvi by Muhammed Iqbal Quraishi) vol.1, p.244
[140] *Mashaikh-e-Chist* (Eng. Trans.) p.225. This book has been compiled in Kuliyate-Imdaadiyah (Chapter 10) Daar al-Ishaat

2. *Moulana* Ashraf Ali Thanvi said, "He (Imdadullah Muhajir Makki) used to say that the human being is outwardly a slave and inwardly (*Batin*i) the Haqq (Allah)." *Moulana* Ashraf Ali Thanvi further elaborates, "The *batin* is the reality which is manifest in the human, and the *batin* should not be considered a part of the human…"[141]

3. Once, Moulvi Muhammad Ahsan, a resident of Mecca, expressed his skepticism on the issue of *Wahdat al-Wajood* to *Moulana* Ashraf Ali Thanvi. He (Moulvi Ahsan) remarked that this issue seems to oppose *Eemaan*. Ashraf Ali Thanvi replied: "Someday listen to my lecture on this issue, then you will yourself say that *Eemaan* cannot be complete without the belief in this (i.e. *Wahdat al-Wajood*)." Then, Ashraf Ali Thanvi gave a speech of two hours on a Friday morning. After the lecture, Moulvi Ahsan could not help saying: "Belief in this (*Wahdat al-Wajood*) is so crucial that without it *Eemaan* cannot be understood." The biographer of Ashraf Ali Thanvi comments, "Ashraf Ali Thanvi declared the belief of *Wahdat al-Wajood* as the completion of *Eemaan.* But Muhammad Ahsan went much further by saying that *Eemaan* rests on the belief in *Wahdat al-Wajood*."[142]

4. Ashraf Ali Thanvi says: "You are amazed at people who claim Prophet-hood… People have claimed Lordship. However, nobody must think that Hussain bin Mansoor (al-Hallaj) in his saying, '*Aanal-Haqq*' [I am the *Haqq* (Truth meaning Allah)] claimed Lordship (i.e. claimed to be God). Because upon him was a condition, otherwise he also believed in *Abdiyaah* (the state of being a worshiper) and therefore he offered *Salaah*. Someone asked him (al-Hallaj): "Since you are Allah, to whom do you prostrate?" He (al-Hallaj) answered: "I have two states, one

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[141] Imdadul-Mushtaq ila Ashraful-akhlaq (Urdu) saying no.74, p.62.
[142] *Maqtoobat wa-Malfoozaat Ashrafeeyah* (Writings and Sayings of Ashraf Ali Thanvi), a biography by one of Thanvi's Khaleefahs, *Moulana* Muhammed Shareef p.185-186.

outward and the other inward. My outward self prostrates to my inward self."[143]

5. *Moulana* Zakariyah says: "*Hazrat Shaikhul Islam*, *Moulana* Madani said that the same *kaifiyat* (spiritual state) which constrained Mansoor al-Hallaj to proclaim: "*Anal Haqq* (I am the Truth i.e. Allah) prevailed for six months on *Hazrat* Mainji (Nur Muhammad) [who was the *Pir* (Shaikh) of Imdadullah Muhajir Makki]."[144]

6. In *Shamaaim-e-Imdadiyah*, a story of a *Fakir* (hermit) who believed in *Wahdat al-Wajood* is mentioned. After approving the *Aqeedah* of the *Faqir*, the author says: "It is *Shirk* to differentiate between the worshiper (*Aabid*) and the Worshiped (*Ma'bud*)… To summarize, based upon the explanations of our predecessors, we understand that this position is *Haqq* (true) and there is no doubt about it. However, its reality is experienced only when a disciple becomes distant from his own self by striving hard and ignoring every danger. Because when a person becomes unaware of his self, he is unaware of everything. Nothing remains in his thoughts or his sight except Allah. Therefore, all concentration of the disciple is upon Allah. When nothing distracts his attention and he meditates his mind on Allah; then when he opens his eyes, he sees nothing but Allah. (At this stage) the *Dhikr* of *Hu Hu* (He He) turns to *Ana Ana* (Me Me). This stage is called *Fanah der Fanah* … (Similarly) from the special *Ummah*, Ba Yazid Bastami[145] said: '*Subhaani maa Aadhaam-Shaani* (Glory be to me, Far removed am I from all imperfections, how great is my state) and Mansoor Hallaj said: '*Anal-Haqq*' (I am the Truth).[146]

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[143] *Malfoozat Hakim al-Ummat* (a biography of Ashraf Ali Thanvi by Muhammad Iqbal Qurayshi), vol.1, p.251. The same belief is found in the poem of Ibn al-Faridh, which he entitled, *Nudhum As-Suluuk*.

[144] *Mashaikh-e-Chist* (Eng. Trans.) p.213.

[145] Abu Yazld bin Tayfur bin 'Isa al-Bistami, one of the founders of *Soofism* hailed from Bistam, a town in the Iranian province of Khamis.

[146] *Shamaaim-e-Imdaadiyah*, p.36. Sai Baba used to make similar statements such as, "I am Parwardigar (Persian for God)" [The Life and Teachings of Sai Baba, p.4.]

Comment: The Religion of Islam, as taught by the Messenger of Allah ﷺ rejects the pagan claim of Allah having a son or a daughter, let alone the claim of someone to be Allah. **"That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things."**[147]

7. From *Shamaaim-e-Imdadiyah*, "In the stage of *Uboodiyyah* (The state of being *Abd* or worshiper), there are three meanings of the *Kalimah* – "*Laa ilaha illa Allah*"
Laa Ma'bood (Nobody is worthy of worship)
Laa Matloob (Nobody is desired) and
Laa Mowjood (None exists), the last being the loftiest stage."[148]

8. In the book *Irshaadul-Mulook*, a letter written by Rasheed Ahmad Gangohi to his *Pir,* Imdadullah Muhajir Makki, has been mentioned in which Rasheed Ahmad Gungohi writes at the end, "In reality I am nothing. It is only Your Shadow – only Your existence (i.e. Allah's existence). What am I? I am nothing. Only He is. You and me are *Shirk* upon *Shirk*."[149]

Comment: In this letter, Rasheed Ahmad Gungohi informs his *Pir*, Imdadullah Muhajir Makki of his well being, and then says that in reality neither he, nor his *Pir* exists. And to differentiate between the Creator and the created is *Shirk*. Creation is only the Shadow of Allah. **So, then who is writing the letter to whom?** *Sufism* is full of self-contradictions!!

Shaikh al-Islam Ibn Taymiyyah (*rahimahullah*) mentions a story in relation to the theory of *Wahdat al-Wajood* in his book, '*Al-Furqaan bayna Awliya ar-Rahmaa wa-Awliya ash-Shaytaan*' on page. 101, "The book, 'Essence of Wisdom' of Ibn Arabee was read to at-Talmasani and said: "This book of yours goes against the Qur'aan." To which he replied: 'The whole Qur'aan is associationism (*Shirk*), *Tawheed* is only found in our writings." Then it was said to him: "If all existence is only one, why is a wife

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[147] Soorah al-Hajj (22): 6.
[148] *Shamaaim-e-Imdaadiyah*, p.43.
[149] *Irshaadul-Mulook*, (Eng. Trans.) p.11.

Halaal to a man while his sister is *Haraam*?" He said: "Both of them to us are *Halaal*, but he who is veiled says, *Haraam*! And so we say *Haraam* for you.' The Shaikh further mentions, 'This person, aside from his blatant belief (*Kufr*), has also contradicted himself! If all existence is one, who is the veiled one and who is the one who veils? Thus, one of their Shaikhs said to one of his followers: 'Whoever tells you that there is anything other than Allah in the Universe has lied.' The student then asked him: 'Who then is the one who lied?' They said to another student: 'These are nothing but appearances.' He said to them: 'Are these appearances other than that, you have introduced relativity (no unity of existence!) and if they are the same, then it is as I said.'

The Concept was something to be hidden

A question arises, if the concept of *Wahdat al-Wajood* is the lifeblood of *Sufism* and most scholars of Deoband consent with it. Then why is this concept not propagated and popularized to the masses of people?

The secret cult of the *Sufi* masters seem to have decided that the belief of Allah's Presence everywhere is enough for a common man to believe in, without referring to the details of this concept. The concept of *Wahdat al-Wajood* is supposed to be the *Tawheed* of the Spiritually Elites, as Abu Bakr al-Kalabadhi mentioned in his book that al-Junaid said to al-Shibli, "We studied this science deeply, and then concealed it in the vaults, but you have come and displayed it above the heads of people." Al-Shibli replied: "I speak and I listen, Is there any other in the world but I?[150]

We mentioned earlier, Ashraf Ali Thanvi mentions his *Pir*'s (i.e. Imdadullah Makki's) infatuation with *Wahdat al-Wajood*. Thereafter, he comments, "But to express these sayings or to relate them is not for everyone."[151]

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[150] The Doctrines of the *Soofi*s (*Kitaab al-Ta'arruf li-Madhhab Ahl al-Tasawwuf*) (Eng. Trans.) p.145.

[151] *Malfoodhat Hakeem al-Ummat* (a biography of Ashraf Ali Thanvi by Muhammed Iqbal Quraishi) vol.1, p.244.

These remarks prove that the concept of *Wahdat al-Wajood* is supposed to be hidden from the common people. Ashraf Ali Thanvi said at an occasion, "*Hazrat* Haji Imdadullah was Allah's *Hujjat* (Proof) on the earth. The knowledge, which had become hidden for centuries became manifest on his lips."[152]

Thus, even if any common person is exposed to the belief of *Wahdat al-Wajood*, his previous belief that Allah is present everywhere will help him accept "the great mystery." It is mentioned in "The Six Fundamentals"[153] in the explanation of the *Kalimah*, "... (A believer) should believe Him (Allah) to be his Sole Guardian and Helper in distress and present everywhere."

The Position of the Scholars about "Hidden Knowledge" in Islam

Imam Ahmad reports in *Az-Zuhd* (p. 48), and ad-Daarimee in his *Sunan* (1/91), from 'Umar Ibn Abdul-Aziz that he said: "If you see a people discussing anything of their *Deen* secretly, to the exclusion of people in general, then know that they are upon the foundation of misguidance."[154]

Ibn al-Jawzee quotes this report in *Talbees-Iblees* saying, "So our Deen, all Praise being for Allah, is clear and manifest containing nothing hidden, nor anything concealed, suppressed or secret. Thus, whatever the people of partisanship employ from that then it is the door to misguidance, and Allah's refuge is sought."[155]

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[152] Malfoozat (Statements and Anecdotes of Ashraf Ali Thanvi) by Majlisul Ulemaa, p.68

[153] *Fazaail-e-Aamaal*, (Eng. Trans.) The Six Fundamentals, Part – 8, p.1, (Edn. 1985 - Published by Dini Book Depot - Delhi).

[154] *Al-Muntaqan-Nafees min Talbees Iblees*, p.40.

[155] *Al-Muntaqan-Nafees min Talbees Iblees*, p.89.

Refutation of *Wahdat al-Wajood* in light of the Qur'aan and the Sunnah

The clear belief of Allah's being upon his Throne is itself a refutation of *Wahdat al-Wajood* and those who say, 'Allah is everywhere.'

(A) Numerous Qur'aanic verses state that Allah, the Exalted is above His Arsh (Throne) in a manner that befits His Majesty and Glory. Allah says: **"Your *Rabb* (Lord) is Allah, Who created the Heavens and the earth in six days and then rose above His *Arsh* (Throne), He manages all things."**[156] Additional six similar verses are found in the Qur'aan. Numerous verses in every Soorah also indicate the same, from amongst them are, **"He is irresistible, <u>above His slaves</u>, and He is the All-Wise, Well-Acquainted with all things."**[157] **"To Him <u>ascend</u> (all) the good words, and the righteous deeds exalt them."**[158]

(B) Numerous Ahaadeeth of Allah's Messenger ﷺ clearly prove that Allah, the Exalted, is above his Throne and not among His creation in essence.

1. Muawiyah Ibn al-Hakam ؓ said: "I had a servant girl, who used to tend my sheep in the area of mount *Uhud*.... One day, I came to see them only to find out that a wolf had made off with a sheep from her flock... (for which) ...I gave her a terrible slap in her face. When I came to Allah's Messenger ﷺ with the story, he considered it to be a grave thing for me to have done so. I said: "O Messenger of Allah ﷺ, couldn't I free her?" He replied: **"Bring her to me."** So I brought her. He ﷺ then asked her: **"Where is Allah?"** She replied: "<u>Above the Sky.</u>" He ﷺ then asked her: **"Who am I?"** and she replied: **"You are Allah's Messenger ﷺ."** So, the Prophet ﷺ said: **"Free her for she is a true believer."**[159]

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[156] Soorah Yunus (10): 3-4.
[157] Soorah al-An'aam (6): 18.
[158] Soorah Faatir (35): 10.
[159] Saheeh Muslim (Eng. Trans.) vol. 1, p.271-272, no.1094.

2. Abu Saeed al-Khudree ﷺ reports that the Messenger of Allah ﷺ said: **"Do you not trust me, and I am the trustworthy servant of Him, Who is above the sky. The news of the Heaven comes to me in the morning and in the evening."**[160]

3. Abu Hurayrah ﷺ reported: "The Messenger of Allah ﷺ said: **"When Allah completed the creation, He Wrote in a Book (which He kept) with Him above His Throne: "Verily, My Mercy precedes My Anger."**[161]

4. The Messenger of Allah ﷺ said: **"Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest Heaven and says: 'Is there anyone to invoke Me so that I may respond to his invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone asking My forgiveness, so that I may forgive him?'"**[162]

5. It is mentioned in Saheeh al-Bukharee, the wife of Allah's Messenger ﷺ, Zaynab bint Jaysh (*radhi allahu anha*) used to boast to the other wives of the Prophet ﷺ that their families gave them away in marriage to the Prophet ﷺ, while Allah from above the Seven Heavens gave her away in marriage."[163]

(C) The *Fitrah* (Natural Inclination)

The Messenger of Allah ﷺ said: **"Every child is born in the state of *Fitrah* (i.e. a Muslim). Then his parents make him a Jew, Christian or a Zoroastrian."**[164] It is against the conviction of natural pure *Fitrah* to believe that all creation is Allah, which also

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[160] Saheeh al-Bukharee (Eng. Trans.) vol. 8, no: 67, and Saheeh Muslim (Eng. Trans.) vol. 2, no: 742.

[161] Saheeh al-Bukharee (Eng. Trans.) vol.9, p.382-383, no.518) and Saheeh Muslim (Eng. Trans.) vol.4, p.1437, no.6628)

[162] Saheeh al-Bukharee vol: 9, no: 586 and Muwatta no: 15/30. Transmitted in Sharh as-Sunnah at-Tirmidhee no: 2601.

[163] Saheeh al-Bukharee (Eng. Trans.) vol. 9, p.382, no: 517.

[164] Saheeh al-Bukharee, vol. 8, no: 597, and Saheeh Muslim, vol. 4, no: 6423.

includes filth and dirty places. No sane Muslim would ever accept such corrupt and immoral belief about His Lord, except him who has lost his senses or his *Fitrah* has been corrupted, as the Messenger of Allah ﷺ stated: **"…Then his parents make him a Jew, Christian or a Zoroastrian."**

Even a simple-minded Hindu in India remember the Lord as, "*Uper-wala*" or 'the One Who is above'. The disbelieving Pharaoh too was naturally inclined to this belief, **"…The Pharaoh said, 'O Haamaan, build a lofty place for me so that I may attain the ways of (reaching the) Heavens for me to behold the God of Moosa…"**[165]

(D) Isra wal-Meraj

Another manifest proof that Allah is above the Seven Heavens is the miraculous event of *Isra wal-Meraj*, during which Allah's Messenger ﷺ was taken above the Seven Heavens to meet Allah, the Exalted. If Allah is present everywhere and in everything, (*Na'oodho billah*); the virtues and wisdoms behind the journey of *Meraj* would prove to be insignificant and worthless!

Additional Proofs from the Sayings of our Pious Predecessors (*as-Salaf as-Salih*)

Abu Bakr ؓ: Abdullah Ibn Umar ؓ reported: "When the Messenger of Allah ﷺ was taken (passed away). Abu Bakr ؓ entered and kissed his ﷺ forehead and said: "May my father and mother be sacrificed on you! You were good in life and in death." Then he remarked: "He who worshiped Muhammad ﷺ, then Muhammad ﷺ is dead. (But) he, who worships Allah, <u>then Allah is above the sky</u>, He lives and does not die."[166]

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[165] Soorah Ghaafir (40): 36-37.

[166] Reported by ad-Daarimee in *ar-Radd 'alal Jahmiyyah*, with a *hasan* isnaad.

Imam Malik (d.179H): Abdullah Ibn Naafi reported that Malik Ibn Anas (*rahimahullah*) said: "Allah is above the sky and His Knowledge is in every place, not being absent from anything."[167]
Shaikh al-Islam Abdullah Ibn Mubarak (d. 181H): Alee Ibn al-Hasan Ibn Shaqeeq reports, I asked Abdullah Ibn al-Mubarak: "How are we to know our Lord?" He replied: "He is above the seventh Heaven above His Throne. We do not say as the *Jahmiyyah*[168] say, He is here on the earth." This was mentioned to Ahmad Ibn Hambal (*rahimahullah*), he stated: "That is how it is with us (i.e. how we believe)."[169]

Imam Muhammad Ibn Idrees ash-Shafi'ee (d. 204H): Abu Thawr and Abu Shuaib both reported that ash-Shafi'ee said: "The saying which I found and hold regarding the Sunnah, those which I have seen Sufyan, Malik and others believing in are; 'the testification, 'None has the right to be worshiped but Allah and Muhammad ﷺ is the Messenger of Allah', Allah is above His Throne over the Heavens, He draws near to His creation as He wishes and descends to the lowest Heaven as He wishes...."[170]

Imam Ahmad Ibn Hambal (d. 241H): It was said to Abu Abdullah (Imam Ahmad): "Allah is above the seventh Heaven, over His Throne, separate from His creation. His Power and

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[167] Reported by Abdullah Ibn Ahmad in As-Sunnah (p.5), Aboo Dawood in *al-Masaa'il* (p.263), Al-Aajuree in *ash-Sharee'ah* (p. 289) and al-Laalikaa'ee (1/92/2).
[168] *Jahmiyyah* are the followers of Jahm Ibn Safwan, who was the first one to publicly declare the denial of Allah's Attributes. Before long he denied the Attributes of Allah, he was killed and crucified by Khalid Ibn Abdullah Al-Khusari, Prince of Iraq. This took place during the era of the *Tabioon*, (students of the Companion). All the scholars at his time called him a *Kafir* on account of plainly denying the Attributes of Allah.
[169] Reported by ad-Daarimee in *ar-Radd 'alal-Mareesee* (p.24 and 103) and *ar-Radd 'alal-Jahmiyyah* (p. 50) and Abdullaah Ibn Ahmad in *as-Sunnah* (p.7, 25, 35 and 72).
[170] *Mukhtasar al-'Uluww* (196).

Knowledge are in every place." He said, "Yes, He is above the Throne and His Knowledge is in every place."[171]

Shaikh al-Islam Ibn Taymiyyah writes, 'the early generations of Muslims and their Imams were in complete and unanimous agreement that the Lord is separate and distinct from His creation.'[172]

These are few sayings of the scholars, Adh-Dhahabee has collected more than two hundred sayings of the early scholars in this regard in his book al-'Uluw.[173]

Misconception Cleared

A number of Qur'aanic verses indicate the nearness of Allah to His creations, one among them is **"He is with you, wherever you are..."**[174]

The nearness of Allah to His slaves refers to His Absolute Knowledge, as is also explained by Imam Ibn Katheer (*rahimahullah*) in his *Tafseer* of the above mentioned verse. He says, "meaning, He is Watching over you and Witnessing your deeds wherever you may be, on land or on sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His Knowledge and all of it is under His Sight and Hearing. He hears your speech and sees wherever you are…"

Thus, the nearness in the Qur'aanic verses is not by the Essence of Allah, but in Knowledge. Allah is *As-Sameeh* (the All-Hearer), *Al-Baseer* (the All-Seer) and *al-Aleem* (the All-Knower). He does not need to be among His creation to know their actions and conditions.

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[171] Reported by al-Khallaal in *al-Mukhtasar*.
[172] '*Al-Furqaan bayna Awliya ar-Rahmaan wa-Awliya ash-Shaytaan*' by Shaikh al-Islam Ibn Taymiyyah on p.111.
[173] 'The Ever-Merciful Istiwa Over the Throne' by Shaikh Abdullah as-Sabt deals with this subject in details.
[174] Soorah al-Hadid (57): 4.

Imam Ibn Katheer (*rahimahullah*) writes in the *Tafseer* of the verse, **"and Indeed, We have created man, and We know what his self whispers to him. And We are nearer to him than his jugular vein."** Means, His Angels are nearer to man than his jugular vein. Those who explained 'We' in the verse to mean, 'Our Knowledge,' have done so to avoid falling into the idea of incarnation or indwelling; **but these two creeds are false according to the consensus of Muslims**. Allah is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this verse do not need this explanation (that 'We' refers to 'Allah's Knowledge'), for Allah did not say, 'and I am closer to him than his jugular vein.' Rather, He said, **"And We are nearer to him than his jugular vein.'** Just as He said in the case of dying person, **"But We are nearer to him than you, but you see not."**[175]

Wahdat al-Wajood and *Moksha* – Two sides of the same Coin

If one analyzes the Hindu concept of the relationship between God and mankind, he would be startled at the similarity between the Pagan concept of *Moksha* and the *Aqeedah* of *Wahdat al-Wajood* of the *Deobandis* and *Sufi*s. Following are some excerpts from the book, "The Religion of the Hindus."[176]

"The Hindu scriptures teach that the ultimate end of human life is liberation (*Moksha*) from that finite human consciousness, which makes humans see everything as separate from one another and not as part of a whole. When a higher consciousness dawns upon us, we see the individual parts of the Universe as deriving their true significance from the central unity of spirit. This is the beginning of the experience, which the Hindu scriptures call, 'the second birth', or 'the opening of the third eye' or 'the eye of

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[175] Soorah al-Waqi'ah (56): 85.

[176] A well researched work on Hinduism by Kenneth W. Morgan. This work, aided by seven leading and orthodox Hindu scholars was basically aimed at explaining Hinduism to those who are unfamiliar to India, its religions and its cultures.

wisdom'. The end of this experience is more or less permanent establishment of the inspiring consciousness, which is the ultimate goal of man.

Our political and social institutions, our arts and sciences, our creeds, and rituals are not ends in themselves, but only means to this goal of 'liberation'. When this goal is reached, man is lifted above his mortal plane and becomes one with that ocean of pure Being, Consciousness and Bliss called '*Brahman*' in Hindu scriptures.

The ultimate aim of man is liberation. Liberation is not only from the bondage of the flesh but also from the limitations of a finite being. In other words, '*Moksha*' means becoming a perfect spirit like the Supreme Spirit."

Creation is only the manifestation of the Creator

From "The Religion of the Hindus,"[177] "Faith in the existence of one spiritual reality, generally conceived as a personal god, belief in the laws of *karma* and the transmigration of souls are the most important elements in the Hindu religious thought. An intelligent Hindu thinks of god, <u>as residing within himself, controlling all his actions as the 'Inner Controller,' and at the same time god is outside him, manifest in innumerable ways, known and unknown</u>.

Though the Vedic hymns are addressed to various gods, the Vedic seekers in their search, very soon discover that there is one Supreme Spirit of which the various gods worshiped by men are only partial manifestations. There is a Vedic passage which is often quoted in support of this statement, 'Reality is one; sages speak of it in different ways.'

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[177] A well researched work on Hinduism by Kenneth W. Morgan. This work, aided by seven leading and orthodox Hindu scholars was basically aimed at explaining Hinduism to those who are unfamiliar to India, its religions and its cultures.

This idea that every god whom men worship is the embodiment of a limited ideal and that he is the symbol of one aspect of the Absolute, has persisted down the ages and, in fact, is one of the most fundamental characteristics of Hinduism. It is this idea, which makes Hinduism the most tolerant of religions."[178]

Comments: Whenever the idea of a 'Single Existence' or *Wahdat al-Wajood* is presented, an explanation will inevitably be sought about the existence of things other than God, for example, human beings, animals, trees, mountains, etc. The Hindus say, "god is outside him and manifest in innumerable ways", and this is similar to what Haji Imdadullah Makki says, "A question may be raised… that, since there is none other than Allah, what are these *Hawatith*[179]? The answer is thus. '*Lahul Asma al-Husna*' - meaning that all are the '*Madhahar*' (points of manifestation) of Him.[180] Thus, both the *Sufi*s and the Hindus give the same explanation.

Like *Wahdat al-Wajood*, *Moksha* too is for the Spiritual Elites

"In Hinduism, if the metaphysical ideal is too advanced and abstract for a common man, a theological principle is set before him. At this stage, the 'Impersonal Absolute *Brahman*', becomes a personal god, the perfect become the good, manifestations become creation, liberation becomes life in the Heaven, and love takes the place of knowledge!

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[178] This is also what makes the *Soofi*s as tolerant as the Hindus, as Ibn Arabi says, "A *Soofi*; the person with complete understanding is he who sees every object of worship to be a manifestation of Truth (Allah) contained therein, for which it is worshiped. Therefore, they all call it a god, along with its particular name, whether it is a rock, or a tree, or an animal, or a person, or a star, or an angel." [Al-Fusoos (1/195)]

[179] *Hawatith* : Things that do not exist originally, but come into existence later.

[180] *Madhahar* : The point of manifestation. Here it means that the creatures are nothing but the visible manifestations of Allaah. Just like Allaah's *Asmaa al-Husnaa* (names) are not other than Him, similarly these *Hawadith* are not other than Him.

The Hindu view of ritualism is that all men need the help of rituals but in varying degrees and kinds, until the end for which the ritual is designed is gained. When the end is gained, there remains no need for the means. In the final stage of religious life, there is no need for any ritual. A *Sannyasin* performs no rites or ceremonies. Since the ritual employed at every stage should be suitable to the disposition and level of culture of the worshiper; the uneducated people require grosser forms of ritual than the educated.

If he is not fit even for this stage, a course of ritualistic and moral action is prescribed for him. At this level, the personal god is represented by an image in a temple, ritual and prayer take the place of meditation, and righteous conduct takes the place of love."

Chapter: 4

Life of the *Barzakh*

Chapter 4: Life of the *Barzakh*

Introduction

Exaggeration in the position of the *Sufi* Shaikh and veneration of their graves is one of the most dangerous aspects of *Sufism*. The fundamental belief upon which the entire system of grave worship is based is that the engraved can benefit the people both, physically and spiritually. Once this dangerous *Aqeedah* is established, the rest is only a matter of practice.

Therefore today, we find…

- Some people visit graves to worship Allah believing that worship is more acceptable to Allah at the graves of the righteous.
- Some visit graves to receive blessings from the graves, like from the stature or the sand near the graves or special amulets prepared by the keepers of that grave.
- Some visit graves believing that the engraved will benefit them spiritually, like increase them in knowledge and piety.
- Some visit graves believing that Allah accepts the supplication by virtue of the righteous people or that the supplication is answered when the (righteous) engraved intercedes on their behalf. Such people perform many acts of worship directed towards Allah, whilst making the engraved as a means of intercession.
- Finally, there are those who believe that the righteous have been granted certain powers like, granting children, averting harm, etc. and they direct acts of worship directly towards the engraved in order to please them and get their wishes fulfilled.

Fundamentally, grave worship is to love, fear and hope from the engraved in the matters which are specific to Allah. Once it is established in the heart that the engraved bestows benefits or averts harm, the limbs eventually follow in submission until a person makes no distinction between worshiping and worshiping the creation, and directs many acts of worship for the engraved, like prostration, *Tawaaf* and sacrifice.

Sufism, Grave-worship and Saint-worship

Sufism is largely responsible for the spread of saint-worship and grave-worship amongst the Muslims. The *Sufi*s, in their teachings, greatly exaggerate in the position of their living and dead Shaikhs. They claim that their Shaikhs receive knowledge directly from Allah, and believe that even after death, the *Sufi* Shaikhs can hear, see, communicate and help the living. They seek *Tawassul* (nearness to Allah) in their supplication by mentioning the names of these saints and preach that worship at the tombs of these saints is more acceptable to Allah.

The *Deobandis* being *Sufi*s have fulfilled their share in promoting all these beliefs. In fact, *Fazaail-e-Aamaal*, which is the handbook of the *Jamaat Tableegh*, may be considered as the most successful book in spreading *Sufism*. In the garb of virtues of righteous actions, it exposes the reader to all aspects of *Sufism*, from monasticism and abstinence to exaggeration and innovation in worship, from complete obedience to a Shaikh to seeking benefits from the graves… All these beliefs have led the masses to have immense hope in the engraved to fulfill their needs - Hope in matters that only Allah can be depended upon!

Veneration of Graves led the Past Nations Astray

"Verily, We have sent among every nation a messenger (proclaiming): 'Worship Allah (Alone), and avoid (or keep away from) *Tagoot* (all false deities, etc.)."[181]

Allah, the Most Merciful, sent Messengers with the pure message of *Tawheed* to every nation for their guidance. They called their nations towards abandoning of *Shirk* and returning to Allah in repentance. However, as time passed, *Shirk* gradually crept into the beliefs of the people, and teachings of the Prophets were either changed or lost. One of the major avenues, by which Shaytaan was successful in leading people astray, was through veneration and exaggeration in the honor and respect of pious people. Shaytaan inspired the people to build idols and

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[181] Soorah an-Nahl (16): 36.

memorials, and subsequently led them to the worship of the dead.

The prominent commentator of the Qur'aan, Abdullah Ibn Abbas ﵁[182] said regarding the verse, **"They said to each other: 'Do not leave your gods! Do not give up *Wadd* and *Suwaa*, nor *Yaghooth, Ya'ooq* and *Nasr*!"**[183] (he said): "These (*Wad, Suwaa', Yaqhoot, Ya'ooq* and *Nasr*) were among the idols of Prophet Nooh's ﵇ nation, which in time ended up among the Arabs… These idols were named after some righteous men among Nooh's people. When these righteous men died, Shaytaan inspired the people to make statues of them, named after them. These statues were placed in their favorite meeting places as reminders of righteousness, and no one of that generation worshiped them. However, when that generation died off, the purpose of the statues was forgotten. The following generation from then on started to worship them."[184]

Ibn Jarir at-Tabaree (the author of the famous *Tafseer at-Tabaree*) mentions the explanation of Mujahid about the verse, **"Have you then considered *al-Lat* and al-*Uzza*.** [185]**"**[186] "He (*al-Laat*) used to serve the pilgrims by preparing *Seewaq* (fine flour of barley or wheat mixed with water and ghee) for them. After his death, the

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[182] Abdullah Ibn Abbas is one of the prominent commentators *(Mufassiroon)* of the Qur'aan among the Sahabah ﵃. The Prophet ﷺ once embraced Abdullah and said, "**O Allah, give him a deep understanding of the Religion and make him skillful in *Tafseer* (interpretation).**" [Saheeh al-Bukharee (Eng. Trans.) vol. 1, no: 10, Saheeh Muslim (Eng. Trans.) vol. 4, no: 6055] In spite of Ibn Abbas's youth, the Prophet ﷺ conferred on him the title of "*Tarjumaan al-Qur'aan*" (Explainer of the Qur'aan) [Saheeh al-Bukharee (Eng. Trans.) vol. 1, no: 75 and vol. 5, nos: 100-101]

[183] Soorah Nooh (71): 23.

[184] Saheeh al-Bukharee (Eng. Trans.) vol.6, p.414-415, no.442. Also see *Kitaab al-Waseelah* by Shaikh ul-Islaam, Ibn Taymiyyah (p.238).

[185] *Al-Lat* and *al-Uzza* were two idols of righteous people.

[186] Soorah an-Najm (53): 19.

people began to stay and confine at his grave for the purpose of reward."[187]

Imam Ibn Katheer (*rahimahullah*) mentions in *Qasas al-Ambiya*: "Ibn Abi Hatim related this story, "*Waddan* was a righteous man, who was loved by his people. When he died, they withdrew to his grave in the land of Babylonia and were overwhelmed by sadness. When *Iblees* (name of Shaytaan) saw their sorrow caused by his death, he disguised himself in the form of a man saying, 'I have seen your sorrow because of this man's death; can I make a statue like him which could be put in your meeting place to make you remember him?' They said: 'Yes.' So, he made a statue like him. They put it in their meeting place in order to be reminded of him. When *Iblees* saw their interest in remembering him, he said: 'Can I build a statue of him in the home of each one of you so that he would be in everyone's house and you could remember him?' They agreed. Their children learned about and saw what they were doing. They also learned about their remembrance of him, until they took him to be a deity and worshiped him instead of Allah. So, the first to be worshiped instead of Allah was *Waddan*, the idol which they named thus."[188]

This shows that exaggeration in love for the righteous led to the veneration of their graves, and in turn became the first step towards open idol worship.

Death, Soul, Grave and *Barzakh* – The Islamic Viewpoint

Death: Everyone who lives in this world has to die at his appointed time, whether he is amongst the pious or wicked. Allah says in the Qur'aan: **"Every soul shall taste death."**[189] And, **"We**

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[187] *Kitaab at-Tawheed* by Shaikh Muhammad Ibn Abdul Wahhab (Eng. Trans.) p.86.
[188] Stories of the Prophets (*Qissas al-Ambiyaa*) (Eng. Trans.) p.39.
[189] Soorah al-Imran (3): 185.

did not grant to any human immortality before you (O Muhammad ﷺ) then if you die, would they live for ever."[190]

Soul: Soul is a creation (*Makhlooq*) of Allah. It remains in contact with the body throughout the worldly life and causes the body to have life. Death occurs when the soul departs. Allah says about the soul in the Qur'aan: "**They ask you concerning the soul. Say that the soul is from Allah and you have not been given knowledge of it except a little."**[191]

Is the Soul of Allah's Messenger ﷺ present everywhere?

Some believe that the soul of Allah's Messenger ﷺ is omnipresent. Mulla Alee Qaree, a famous Hanafee theologian says, "… the *Ruh* (spirit) of *Rasoolullah* is present in the house of every Muslim."[192]

This is an erroneous view because the abode of righteous souls after death is Paradise, as mentioned in the following Ahaadeeth,

Ka'ab Ibn Malik related that the Messenger of Allah ﷺ said: **"The believer's soul is a bird which feeds upon the fruits of the trees of Paradise, until Allah returns it to its body on the Day he is Resurrected."**[193]

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[190] Soorah al-Ambiya (21): 34.

[191] Soorah al-Isra (17): 85.

Many *Soofi*s hold the incorrect belief that soul is a part of Allah. "Abu Bakr al-Kalabadhi mentions, "It (the soul) never entered under the humiliation of 'Be' … (the soul's) only function is to produce life and being alive, as well as producing life, is the attribute of Him, Who causes life, just as shaping and creating are an attribute of the Creator. [The Doctrine of the *Soofi*s (*Kitab al-Ta'arruf li-madhhab ahl al-Tasawwuf*) (Eng. Trans.) p.50-51]

This argument is false, since the soul does not produce life on its own, it is only a creation of Allah and comparing the creation to the Creator is falsehood.

[192] *Naseem ar-Riyadh fee Sharah Shifaa Qadee Iyaaz*, vol. 3, p.464.

[193] Collected by an-Nasa'ee, Ibn Majah and Malik and authenticated by Shaikh al-Albanee in *Sharh al-Aqeedah at-Tahaawiyyah*, p.455, and footnote no. 1.

Narrated Anas ﷺ, when the ailment of the Prophet ﷺ got aggravated, he became unconscious, whereupon Fatima said, "Oh, how distressed my father is!" He said, **"Your father will have no more distress after today."** When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e. Al-Firdaus)! O Father! We convey this news (of your death) to Jibreel." When he was buried, Fatima said, "O Anas! Do you feel pleased to throw earth over Allah's Messenger ﷺ?"[194]

Grave: Grave is the abode of the body after death, the Messenger of Allah ﷺ said: **"Verily the grave is the first step in the stages of the Hereafter; if one finds salvation (at this stage) the succeeding (stages) become easy for him, and if he does not find salvation in it, what follows this stage is very hard upon him."**[195] The bodies of common people decay in their graves with the passage of time, whilst the bodies of the Prophets ﷺ are preserved as a sign of honor. It is also known by observation that bodies of some martyrs are preserved.

***Barzakh*:** Linguistically, "*Barzakh*" means a veil, barrier or partition between two things. Ibn Abbas ﷺ defines *Barzakh* as, a *Hijab* (a partition of veil). Adh-Dhahhak (a *Tab'ieen* scholar of *Tafseer*) says: '*Barzakh* is the stage between this world and the Hereafter.'[196] Al-Qurtubi, in his exposition on these various interpretations states: 'The *Barzakh* is a barrier between two things. It is the stage between this world and the other world - from the time of death until the time of Resurrection. Thus, whoever dies enters the *Barzakh*"[197] All these various explanations point to one underlined fact, that the soul after having separated from its worldly body, enters into a realm behind which there is a barrier forbidding any return.

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[194] Saheeh al-Bukharee vol. 5, no. 739.
[195] Collected in at-Tirmidhee (no. 132) and Ibn Majah.
[196] See al-Qurtubi's *Tafseer*, vol.12, p.150.
[197] See al-Qurtubi's *Tafseer*, vol.12, p.150.

The *Sufi*s have many self-contradictory and confusing concepts related to death, soul, grave and *Barzakh*.

1. Some claim that the Messenger of Allah ﷺ and the 'righteous saints' are actually alive and in control of their senses, whilst they are being buried,
2. Others believe that death just comes to them momentarily,
3. Yet others even dislike the use of the term, 'death', and say 'they have gone behind a curtain.'

The *Deobandis* have an amalgam of all these four false beliefs in their *Aqeedah* as will be analyzed in the course of this chapter.

The *Deobandi* View of Life in *Barzakh*

The *Deobandis* believe that the Messenger of Allah ﷺ is alive in his grave and can be benefited from, just as he could be benefited from, during his lifetime in this world. *Fazaail-e-Aamaal* is full of such quotations, which claim that the Messenger of Allah ﷺ is aware of the conditions of his *Ummah* (nation) and can physically help those who seek his assistance. They also claim that he ﷺ is in contact with the *Deobandi* scholars from whom he ﷺ learnt to speak the *Urdu* language.[198]

Moreover, the *Deobandis* extend these qualities to their dead Shaikhs and scholars, as is mentioned in their books. These false beliefs are responsible for the poor understanding of *Tawheed* and widespread misconceptions on issues of *Aqeedah* amongst the

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[198] Rasheed Ahmad Gangohi writes in *Al-Baraheen al-Qaatiyah* about the superiority of the *Madrasa* (school) of Deoband, he says, "It comes to my mind that the school of Deoband has an exalted position near Allah, because of the numerous scholars who have passed out from it and benefited the common folk. Subsequently, a noble person was blessed with a vision of the Prophet Muhammed ﷺ, in which he saw Allaah's Messenger ﷺ speaking in *Urdu*. The noble person asked, 'How do you know this language, while you are an Arab?' He ﷺ said, 'From the time I have been in contact with the scholars of the school of Deoband, I've known this language'." Rasheed Ahmad Gangohi comments, "From this we understand the greatness of this *Madrasa* (school)." [*Al-Baraheen al-Qaatiyah*, p.30]

Deobandi masses and the cadre of the *Jamaat Tableegh*. *Insha'Allah*, these beliefs will be analyzed point by point.

Deobandi **View - 1: The Righteous do not Die**

1. *Moulana* Zakariyah mentions in *Fazaail-e-Aamaal*, "Shaikh Abu Ya'kub Sanusi says: 'One of my disciples came to me and said: 'I shall die tomorrow in the afternoon.' The following day, the man came to the Holy *Masjid* at Makkah, observed his *Zuhr Salaat*, made '*Tawaaf*' of the Holy *Ka'bah*, then went a little farther away from the *Ka'bah* and gave up his soul. I washed his body and arranged his burial. When I laid him in the grave, he opened his eyes. I asked him in surprise, 'Is there life after death?' He replied: 'I am alive and he who is a true lover of Allah never dies."[199]

2. "Abu Ali Radbari says: 'A poor and ragged old man once came to me on *Eid* day and said: 'Is there any neat clean place around where a poor man could meet his death.' I thought he was not talking sense and said with unconcern, 'Come in and lie where you like, and give up your soul.' The man came in, performed *wudhu* (ablution) and observed a few *Rakaat* of *Salaat*. He then laid on the ground and his soul departed from his body. I washed his body, shrouded him and arranged his burial. When I was going to put him in his grave…I uncovered his face, he opened his eyes. I asked him in surprise, 'Is there life after death?' He replied: 'I am alive and he who is a true lover of Allah never dies. *Insha'Allah*, I shall intercede for you on the Day of Resurrection, by virtue of the distinction granted to me by Allah."[200]

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[199] *Fazaail-e-Aamaal,* (Eng. Trans.) Virtues of Charity, Chapter.6, p.599, (2nd South African Impression 1414-1993. Published by Waterval Islamic Institute)]
Fazaail-e-Aamaal, Virtues of Charity, (Hindi Translation), Chapter.6, p.702 (*Idara Ishaat Diniyat*, First Edition (1984).

[200] *Fazaail-e-Aamaal,* (Eng. Trans.) Virtues of Charity, Chapter.6, p.609, (2nd South African Impression 1414-1993. Published by Waterval Islamic Institute).
Fazaail-e-Aamaal, (Hindi. Trans.) Virtues of Charity, Chapter. 6, p.712 (*Idara Ishaat Diniyat*, First Edition (1984).

3. "Abu Saeed Khazzaaz says that he was once staying in Makkah. One day, on coming out of the *Bab-e-Bani Shaibah* (a gate), he saw a very handsome man lying dead on the ground. He was looking at his face in surprise, when the dead man opened his eyes, smiled at him and said: 'Abu Saeed, don't you know that the friends of Allah (those who love Him truly) do not die; they are just transferred from this world to the next.'"[201]

4. "One *Buzurg* says that I gave *Ghusl* to a *Mureed*, he took grasped of my toe. I said: 'Leave my toe, I know that you are not dead. This is only a transfer from one place to another." He released my toe."[202]

5. "Ibn ul-Jalaa, who is a well-known *Sufi* Shaikh, says that when his father died and his body was laid on wooden board for washing, he (the father) began to laugh. The people who had come to wash his body were terrified (to see a dead man laughing) and ran away. After a while, one of his father's friends came and bathed him."[203]

Refutation

Death overtakes everyone, even the Messengers

Death is no strange concept even for the Messengers. All the Messengers have died with the exception of Eesa عليه السلام. Allah said concerning Prophet Muhammad ﷺ: **"And We did not grant to**

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[201] *Fazaail-e-Aamaal,* (Eng. Trans.) Virtues of Charity, Chapter.6, p.610, (2nd South African Impression 1414-1993. Published by Waterval Islamic Institute).

[202] *Fazaail-e-Aamaal,* (Hindi. Trans.) Virtues of Charity, Chapter.6, p.702 (*Idara Ishaat Diniyat* First Edition (1984).

[203] *Fazaail-e-Aamaal,* (Eng. Trans.) Virtues of Charity, Chapter.6, p.599, (2nd South African Impression 1414-1993. Published by Waterval Islamic Institute)
Fazaail-e-Aamaal, (Hindi. Trans.) Virtues of Charity, Chapter.6, p.702 (*Idara Ishaat Diniyat*, First Edition (1984).

any human immortality before you (O Muhammad ﷺ) then if you die, would they live for ever."[204]

Allah's Messenger, Muhammad ﷺ, passed away in the house of Aa'ishah (*radhi allahu anha*). Abu Bakr ؓ uncovered the blessed face of Allah's Messenger ﷺ, tended down, kissed him and cried. He then said: "May my father and mother be sacrificed for your sake! Verily, Allah will not cause you to die twice. You have just experienced the death that Allah had ordained." Then he went out and said: "Now, he who worshiped Muhammad ﷺ, Muhammad ﷺ is dead now! But he who worships Allah, He is Ever-Living and He never dies. As Allah says: **"Muhammad ﷺ is no more than a Messenger and** Indeed, **(many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful."**[205] Ibn Abbas ؓ said: "By Allah, it sounded as if people had never heard such a Qur'aanic verse till Abu Bakr ؓ recited it as a reminder. So, people started reciting it till there was no man who did not recite it." Umar ؓ said: "By Allah! As soon as I heard Abu Bakr ؓ say it, I fell down to the ground. I felt as if my legs had been unable to carry me, so I collapsed when I heard him say it. Only then did I realize that Muhammad ﷺ had really died."[206]

Therefore, the Messengers die and so do the righteous. Allah says in the Qur'aan: **"Everyone shall taste death."**[207] Believing that the *Sufi* saints do not die is giving them a position higher than that of the Messengers. Besides, burying somebody alive is a major sin. Allah says in the Qur'aan: **"And when the female (infant) is buried alive shall be questioned. For what sin was she killed?"**[208]

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[204] Soorah al-Ambiya (21): 34.
[205] Soorah aali-Imran (3) : 144.
[206] Saheeh al-Bukharee (Eng. Trans.) vol.5, no.733. Also see *Ar-Raheeq al-Makhtum* (Eng. Trans.) p.480 - 481.
[207] Sooral aali-Imran (3) : 185.
[208] Soorah Takwir (81): 9.

Clarifying Doubts:

Doubt (1): Allah's Messenger replies to the greetings of *salaam*

Those who believe that the Messenger of Allah ﷺ lives a life similar to his worldly life in the grave and benefits his nation from the grave, often bring forth the following two narrations:
The Messenger of Allah ﷺ said: "No one gives greetings of *salaam*, except that Allah will restore my soul to me, so that I may reply to him with the greeting of *salaam*."[209]
"The Prophets are alive and pray in their graves."[210]

Reply

These narrations mention the conditions of life in the *Barzakh* and not the worldly life.

1. The life of the *Barzakh* is different from the worldly life. Allah says, **"And say not of those who have been killed in the way of Allah, 'They are dead.' Nay they are living, <u>but you are unaware of it.</u>"**[211] We are unaware of the life in *Barzakh* because <u>it is different from this life</u>.

2. During his lifetime, when Allah's Messenger ﷺ returned *salaam*, it was heard by all those present. This is not the case today at the grave of Allah's Messenger ﷺ. This shows that the restoration of the soul and the reply of *salaam* mentioned in the narration are from amongst the matters of the *Barzakh*.

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[209] Sunan Abu Dawood (Eng. Trans.). vol. 2, p.542, no: 2036. This Hadeeth is *hasan* according to Shaikh al-Albanee (see *as-Saheehah* no: 2266).
[210] Reported by Aboo Ya'laa and al-Bazzaar from Anas ibn Maalik. Imaam adh-Dhahabee has declared this narration as *Munkar* in *al-Meezan*, because its *sanad* has a reporter named Hajjaj who is a reporter of *Munkar* narrations. Ibn Hajr says that the Hajjaj mentioned in this narration is Hajjaj bin abee Ziyadh al-Aswad and he is *Thika*. This Hadeeth has been mentioned by Shaikh al-Albanee in *Silsilatul-Ahaadeethis-Saheehah* (no.62).
[211] Soorah al-Baqarah (2): 154.

3. As for the narration, **"The Prophets are alive and pray in their graves."** its authenticity is disputed amongst the scholars of *Hadeeth*. However, the 'life' and 'prayer' mentioned in this narration is from the matters of the *Barzakh*.

4. During the lifetime of Allah's Messenger ﷺ, the Sahabah ﷸ never had another Imam in the presence of Allah's Messenger ﷺ in the Prophet's Mosque. Once Abu Bakr ﷸ was asked to lead the prayer in the absence of the Messenger of Allah ﷺ. The Prophet joined later and stood in the first row. The other Sahabah ﷸ clapped their hands to inform Abu Bakr ﷸ about the Prophet's presence. Allah's Messenger ﷺ indicated to Abu Bakr to stay in his place, but Abu Bakr ﷸ raised his hands, praised Allah, and retreated to the first row so that the Prophet could then lead the prayer. After the prayer, the Prophet said: **"O Abu Bakr, what prevented you from remaining in your place when I ordered you?"** Abu Bakr ﷸ said: "It is not fitting for the son of Ibn Abee Quhaafah to lead the prayer in the presence of Allah's Messenger ﷺ."[212] But after the death of Allah's Messenger ﷺ, the Sahabah ﷸ prayed behind other Imams within the Prophet's mosque in Medina. If Allah's Messenger ﷺ is alive in his grave, as he was alive before his burial then, there is no need for another Imam in the presence of a living, aware and praying Messenger ﷺ!!

Doubt (2): The Qur'aan refers to the Martyrs **as Living**

Allah says in Soorah al-Baqarah, **"And say not of those who have been killed in the Way of Allah, 'they are dead.' Nay, they are living, but you are unaware of it."**[213] The *Sufi*s claim that their Shaikhs too die in the path of Allah, and are therefore Martyrs. Based upon this verse, they claim that death does not overcome the Shaikh, and they continue to benefit others in death just as they used to benefit in their lifetime. It is mentioned in *Imdadus Sulook*, p.27, story no. "Once, a person of *Kashf* went to the *mazaar*

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[212] Saheeh al-Bukharee (Eng. Trans.) vol. 1, p.368, no: 652 and Saheeh Muslim (Eng. Trans.) vol.1, p.233, no.845.
[213] Soorah al-Baqarah (2): 154.

(tomb) of *Hazrat* Haji Sahib (Dhaamin) to recite *al-Fatihah* there. After reciting *al-Fatihah* he said, "Brother! Who is this esteemed man? He seems to be a very jolly person. When I began to recite *al-Fatihah*, he said to me, "Go and read al-Fatihah for a dead man. You have come here to recite *al-Fatihah* on the living. What is this matter?" Thereafter, I was informed by people that the person in the grave was a *shaheed* (martyr)."[214]

Reply

In this verse of Soorah al-Baqarah, Allah refers to the martyrs, who die whilst defending the religion, as living. The Messenger of Allah ﷺ explained the life of martyrs after death. Narrated Abdullah: "It has been narrated on the authority of Masruq, who said: "We asked Abdullah about the Qur'aanic verse: **"Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord...."**[215] He said: "We asked the meaning of the verse (from Allah's Messenger ﷺ), who said: **"The souls of the** martyrs **live in the bodies of green birds who have their nests in chandeliers hung from the Throne of the Almighty. They eat the fruits of Paradise, wherever they like, and then nestle in these chandeliers. Once, their Lord cast a glance at them and said: "Do you want anything?" They said: "What more can we desire? We eat the fruit of Paradise wherever we like." Their Lord asked them the same question thrice. When they saw that they would continue to be asked and not left (without answering the question), they said: "O Lord, we wish that You may return our souls to our bodies, so that we may be slain in Your cause once again. When He (Allah) saw that they had no need, they were left (to their joy in heaven)."**[216]

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[214] *Imdaadus-Sulook,* (Urdu) p.27, story no.3. This book in now available in English (and named *Irshaadul-Mulook*) and the reference of the above story is *Irshaadul-Mulook* (Eng. Trans.) Page. 19, Episode .1.

[215] Soorah aali-Imran (3): 169.

[216] Saheeh Muslim no: 4651. Also see Sunan at-Tirmidhee no: 1631, Sunan Ibn Majah and Bayhaqee (in *Kitab al-Ba'th wan-Nushur*).

In light of this Hadeeth, we clearly understand that the conditions under which the Martyrs live after death is different from their worldly life. Their life after death is the life of *Barzakh*, which severs all connections with the worldly life. Therefore, the *Sharee'ah* has prescribed that…

1. The property of the martyr be divided among his inheritors.
2. The wives of the martyr should mourn their husbands for the period of four months and ten days.[217]
3. After the *Iddah* period, the wives of the martyr are free to marry again.[218]

Hence, the martyrs are alive with respect to the Hereafter **but with respect to this world they are dead**, and all actions that are carried out for the dead are carried out for the Martyrs (with a few exceptions). Accordingly, this verse of Soorah al-Baqarah is a proof of the great position of martyrdom, but in no way supports the *Sufi* view that the pious live a worldly life even after death.

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[217] Narrated Umm Atiya that Allah's Messenger ﷺ said: **"A woman must not observe mourning for one who has died more than three nights, except for the four months and ten days in the case of a husband, and she must not wear a dyed garment except one of the type made of dyed yarn, or apply collyrium, or touch perfume except for a little costus or Azfar when she has been purified after her courses."** [Saheeh al-Bukharee and Saheeh Muslim - The wording being Muslim's]

[218] Narrated Umm Salamah: "When Abu Salamah died, I went to the Messenger of Allah ﷺ and said: "O Messenger of Allah ﷺ! Abu Salamah has died. He told me to recite: "O Allah! Forgive me and him (Abu Salamah) and give me a better substitute than he." So I said (this), and Allah gave me in exchange Muhammad ﷺ, who is better for me than him (Abu Salamah)." [Saheeh Muslim (Eng. Trans.) no: 2002, and Abu Dawoood (Eng. Trans.) no: 3109] Abu Salamah was a martyr who died of injuries, he sustained during the battle of Uhud.

After the martyrdom of Jaafar Ibn Taiyyar, Aboo Bakr married his wife Asmaa bint Umais. Muhammed Ibn Aboo Bakr was born of this wedlock. See *Meezan al-Etidaal*.

Deobandi View – 2: The Prophet ﷺ is aware of his nation

Fazaail-e-Aamaal mentions numerous quotations in support of the *Deobandi* view that the Prophet ﷺ is aware of his nation and also helps them physically in their needs.

1. *Moulana* Zakariyah mentions, "Indeed, one should have the idea in mind (when standing in front of the Prophet's grave), that, 'Here I stand in his presence as if he is still alive, because as for the knowledge of his position, the condition of his *Ummah* (Muslim Nation) and their intentions are concerned, *Rasoolullah* (Allah's Messenger) knows of it now in death, as he knew about the *Ummah* in his lifetime."[219]

2. "*Hazrat* Sulaiman bin Sahim said that he saw the Holy Prophet in a dream and asked him, "O Prophet of Allah! Are you aware of the people who visit you and say *salaam* to you?" The Holy Prophet said, "O Yes I recognize them and acknowledge their salaam."[220]

3. "A man by the name of Musa Darir said, "I was sailing in a ship which started to sink. At the same time, drowsiness overpowered me. In that condition, the Holy Prophet taught me a *Darood* and said, 'The people aboard the ship should recite it one thousand times.' The *Darood* was hardly recited 300 times, the ship recovered its normal sailing."[221] [222]

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[219] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj, Chapter:9, p.148, (New Edition 1982, Published by Dini Book Depot).

[220] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Durood* , Chapter.1, p.19 and 46. (Edt. 1985, Published by Dini Book Depot - Delhi).

[221] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Durood , Chapter.5, p.111. (Edt. 1985, Published by Dini Book Depot - Delhi). Also see *Zadus Saeed* by *Moulana* Ashraf Ali Thanvi (Eng. Trans. by Majlis Ulama) p.14.

[222] Allah relates the reaction of disbelievers when faced with affliction in Soorah Yunus. Even though the disbelievers associate partners with Allah in ease, they would turn to Allah alone in difficulty and supplicate to Him Alone because they knew and firmly believed that

4. "Once an old man came to Qari Abu Bakr *Mujahid* (a teacher of the Qur'aan) and said, "My wife gave birth to a son last night. Now the family members asked me to bring ghee and honey. On hearing the circumstances, Qari Abu Bakr became worried. In the same condition, drowsiness overpowered him and he dreamt the Holy Prophet saying, 'Don't be so much perturbed. Go to Ali Ibn Isa, the minister, convey my *salaams* to him and tell him this sign, He does not sleep until he recites one thousand times *Darood* ... After telling him the sign; ask him to give one hundred gold coins to the father of the new born'.... The men did as they were advised and got 100 gold coins from the *wazir*."[223]

Refutation: The Messenger of Allah ﷺ is unaware of his nation

(1) At the *Hawd* (Pool) of *Kawthar*

Narrated Sahl Ibn Saad ﷺ: "The Messenger of Allah ﷺ said: **"I will precede you to the fountain in Paradise. Whoever passes by me will drink and never again experience thirst. Some people whom I will know and who will know me, will come to me, but a barrier will appear between them and me. I will say, "Verily! they are among my followers.' It will be said to me: "You do not know what innovations they introduced after you."**[224]

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it is Allah Alone, Who can dispel their dificulties, Allah says: "**He it is Who enables you to travel through land and sea, when you are in the ships and they sail with them with a favorable wind, and they are glad therein, then comes a strong wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their Faith pure for Him Alone, saying: 'If You (Allah) deliver us from this, we shall truly be of the graceful.**" [Soorah Yunus (10): 22] Thus, even Arab Pagans would invoke Allah Alone, when ceazed by storm in the sea, but the *Soofi*s of today, who claim to be among the true followers of Islam do not invoke Allah even in difficulty!!

[223] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Durood, Chapter.5, p.132 (Edt. 1985, Published by Dini Book Depot - Delhi).

[224] Saheeh al-Bukharee (Eng. Trans.) vol.8, p.381-382, no.585, Saheeh Muslim (Eng. Trans.) vol.4, p.1236, no.5682), Sunan Ibn Majah and

This Hadeeth is a clear proof that the Messenger of Allah ﷺ is completely unaware of his *Ummah* and their action after his death. Thus, on the Day of Judgment, even though Allah's Messenger ﷺ will recognize the people of his *Ummah* by their outward appearances (marks of *wudhu*[225]), **he will be unaware of their actions**.

(2) Prophet Eesa (عليه السلام) is unaware of his nation even though, he did not die

Unlike, Prophet Muhammad ﷺ, Prophet Eesa (عليه السلام) never died, nor entered the realm of *Barzakh*.[226] He was only raised to the Heavens, yet he is unaware of his nation. On the Day of Judgment, when Allah will question him about the deeds of his nations, he will declare that he was only a witness over them, as

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Musnad Imaam Ahmad.

[225] Abu Hurayrah (رضي الله عنه) reported that once Allah's Messenger ﷺ visited a graveyard and said: "**Peace be on you – the dwelling of believing folks. Certainly, we will follow you when Allah wills. I wish that we could see our brother.**" He was asked: "Aren't we your brothers, O Messenger of Allah ﷺ!" He ﷺ replied: "**Rather, you are my companions, but our brothers have not come yet; and I will precede them to the *Hawd* (on the Day of Judgment).**" He was asked: "How would you know those who have not yet come of your *Ummah*. O Messenger of Allah?" He ﷺ said: "**If a man had horses with white faces and legs among horses that are totally black, would he be able to distinguish his horses?**" He was told: "Yes, O Allah's Messenger ﷺ" He ﷺ said: "**So verily, they will come on the Day of Resurrection with white faces, arms, and legs from *wudhu* (he repeated this three times). And I will precede them to the *Hawd*. And indeed, some men among you will be turned away from my *Hawd* like a lost camel is turned away (in order not to bring disease to the cattle). I would call them, 'Come forth, come forth!' But I will be told, 'They have changed (your religion) after you, and continued to go back upon their heels.**" **So, I would say, "Verily, let them get lost, let them get lost.**" [Saheeh Muslim]

[226] "**…they said (in boast): "We killed Christ Jesus, the son of Mary - the Messenger of Allah but they killed him not, nor crucified him… Nay! Allah raised him up unto Himself; and Allah is Exalted in Power Wise.**"

long as, he was among them. Allah says in the Qur'aan that when He will ask Eesa ﷺ on the Day of Judgment, **"O Eesa, son of Mary! Did you say unto men: 'Worship me and my mother as gods besides Allah?" Eesa ﷺ will say: "Glory be to you! It was not for me to say what I had no right (to say)... Never did I say to them, except what You did command me to say: "Worship Allah my Lord and your Lord; and I was a witness over them whilst I dwelt amongst them; but when You took me up, You were the Watcher over them..."**[227]
The above two points clearly mention that the Messengers are unaware of their nation after death and maintain no connection to the world whatsoever.

(3) The dead are unaware of the outside world
In general, the dead whether righteous or not, are unaware of this world. The Sufis, however, claim that their Shaikhs remain aware and in their senses even in the grave. Following are two examples quoted from *Fazaail-e-Aamaal*…

1. Once a group of Arabs went to visit the grave of a very generous person and stayed there for the night. One of them in a dream saw the man of the grave who asked him to sell his camel for his *Bakhti* camel (*Bakhti* is a good kind of camel). The man agreed and the man of the grave stood and slaughtered the camel. When the man woke up, he found it bleeding. He slaughtered it and distributed the meat. When the group returned then at a stage, a man came riding a *Bakhti* camel and enquired whether among them was a man of such and such name. The man who saw the dream came forward and said he was that man. The man related his dream. The camel rider said the man of the grave was his father and he had directed him in a dream to give this camel to him. He gave the animal to the man and went away.[228]

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227 Soorah al-Ma'idah (5): 116-117.
228 *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Charity, Chapter.7, story no.16, p.193, (New Edition 1982, Published by Dini Book Depot - Delhi).

2. A virtuous man once sat down near the grave of a generous person and related that he needed some Deenaars (money) to help a poor man, but he could not find any funds. In the night, he saw the man of the grave in his dream, who guided him to go to his house and tell that in such a corner lay buried five hundred Deenaars; he should take them and give it to the poor man. Next morning, the man visited the house of the man in the grave; spoke to his family members about his dream. The Deenaars were found in the place mentioned by the person of the grave.[229]

These stories clearly contradict the *Aqeedah* that is derived from the Qur'aan. The Qur'aan relates the story of three individual, on whom Allah brought temporary death: **"Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allah ever bring it to life after its death?" So Allah caused him to die for a hundred years, and then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink; they show no change and look at your donkey! And thus we have made of you a sign for the people. Look at the bones, how we bring them together and clothe them with flesh." When this was clearly shown to him he said: "I know (now) that Allah is Able to do all things."**[230]

The Qur'aan also relates the story of those individuals on whom Allah caused a long sleep of hundred years: **"And you would have thought them awake, while they were asleep. And we turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the cave or in the space near to the entrance of the cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them. Likewise, we awakened them (from**

[229] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Charity, Chapter.7, story no.24, p.195, (New Edition 1982, Published by Dini Book Depot - Delhi).
[230] Soorah al-Baqarah (2): 259.

their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So, send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you."[231]

The man who remained dead for a hundred years was completely unaware of his surroundings and had no knowledge of how long he remained in that state.

The people of the cave were surely alive. Allah merely caused them to sleep. They would also turn from side to side and their souls never completely departed from their bodies.[232] They were not buried and did not enter the state of *Barzakh*. But they too were unaware of their surrounding because sleep is a temporary kind of death. The Messenger of Allah ﷺ said: **"Sleep is the brother of Death."**[233]

Thus, from these two stories mentioned in the Qur'aan, we understand that the dead are unaware of this world.

(4) The Inhabitants of Paradise are unaware of the world

The souls of the righteous believers are ascended to Paradise after death and they become unaware of their family and friends dwelling in this world, thus as Allah's Messenger ﷺ said, **"…when the soul of the believer soars up to the Heavens, the**

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[231] Soorah al-Kahf (18): 18-19.

[232] When a person is asleep, his soul is in his body and he is alive, although his being alive is not the same as that of a person who is awake, for sleep is comparable to death. Allah says: "**It is Allah, Who takes away the souls at the time of their death, and those that do not die during their sleep. He keeps those souls for which He has ordained death and sends the rest for an appointed term. Indeed, in this are signs for a people who think deeply.**" [Soorah al-Zumar (39): 42]

[233] Mishkaat.

souls of the other believers come to greet it, seeking news about their acquaintances among the people of the earth."[234]

Deobandi View – 3: Allah's Messenger ﷺ hears and responds to the visitors of his grave

1. Shaikh Ibraheem bin Shaybah said: "When I visited Medina after performing Hajj, I said *as-salaam alaikum* at the grave of *Rasoolullah* and behold, I heard a voice in reply from the inside of the room wherein he is buried saying '*Walaikum as-salaam.*'"[235]

2. In Medina, there lived a woman from the *Hashimi* family, whose servants used to ill-treat her. She went with her complaints to *Rasoolullah,* where she poured out her heart. From the grave was heard his reply: "Do you not prefer to follow my excellent example. Have patience as I patiently persevered." She said: "After hearing that voice all my grief disappeared and all the servants who used to annoy me passed away."[236]

3. "Sayyed Ahmad Rifa'ee visited Medina and standing in front of the grave of *Rasoolullah* recited few couplets asking Allah's Messenger to bring forth his hand. Indeed, was the hand of *Rasoolullah* stretched from the grave and in the presence of an estimated 90 thousand visitors did Ahmad kiss it.[237]

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[234] Authenticated by as-Suyootee and confirmed by Shaikh al-Albanee in *Silsilah al-Ahaadeth as-Saheehah*, no.2628.

[235] *Fazaail-e-Aamaal*, Virtues of Hajj, (Eng. Trans.), Chapter.9, story no.5, p.169, [Other similar stories are in Chapter. 9, story no.14 and 15] (New Edition 1982, Published by Dini Book Depot - Delhi).

[236] *Fazaail-e-Aamaal*, Virtues Hajj, (Eng. Trans.), Chapter.9, story no.16, p.175, (New Edition 1982, Published by Dini Book Depot - Delhi).

[237] *Fazaail-e-Aamaal*, Virtues of Hajj, (Eng. Trans.), Chapter.9, story no.13 , p.174, (New Edition 1982, Published by Dini Book Depot - Delhi).

Refutation

(1) The Angels Convey the *Salaam*

The Messenger of Allah ﷺ said: **"Allah has Angels, who travel about the earth. They convey to me the peace greetings (*salaam*) from my *Ummah*."**[238] This Hadeeth of Allah's Messenger ﷺ proves that he ﷺ does not hear the greetings directly, because if he could do so there would have been no need for the Angles to convey the greetings. The *Salaf* used to dislike the practice of **frequenting** the grave of Allah's Messenger ﷺ to greet him with *salaam*, because whether someone greets him at his grave or from far, the Angels convey the *salaam* to him.

Abdullah Ibn Hussain, the grandson of Alee ﷺ, saw a man paying frequent visits to the grave of Allah's Messenger ﷺ and said to him, "O you person, Verily Allah's Messenger ﷺ said: **"Do not take my grave as a place of worship and invoke blessings upon me wherever you are, for your blessings will reach me."** Thus, you and a person in Spain are equal."[239]

A fabrication is often attributed to the Messenger of Allah ﷺ that he said: "Whoever asks blessings for me at my grave, I hear him, and whoever asks blessings upon me from afar, it is conveyed to me."[240] This fabricated narration is mentioned in *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj, Chapter.8, p.131, Hadeeth no.11 (New Edition 1982, Published by Dini Book Depot - Delhi).

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[238] Sunan an-Nasa'ee, Sunan ad-Darimi and Musnad Imaam Ahmad. See Saheeh Sunan an-Nasa'ee vol.1, no.1215. This Hadeeth is *Hassan* according to Shaikh al-Albanee.
[239] Mentioned by Shaikh ul-Islaam Ibn Taymeeyah in *Kitaab al-Waseelah* (p.136) and a*l-Iqtidaa* p.155-156. Also by al-Albanee in *Ahkam al-Janaaiz*, p.280.
[240] This tradition was mentioned by al-Uqayli in his book, *ad-Dhu'afa* and by al-Khateeb, Ibn Asakir, etc. and they all agree that it is a fabrication (*Mawdoo*). Mentioned by Shaikh al-Albanee in *Silsilatil-Ahaadeeth ad-Daee'fah*, Hadeeth no.203.

(2) Limitations to the Hearing

A living man, who is awake and alert, can barely listen to voices behind a wall or a barrier. If the inhabitants of the graves are alive and posses the sense of hearing as the living - how is it possible for them to perceive the voices beyond the loads of sand and gravel? Death does not excel one's senses, it impairs them!!

People who are alive have many limitations to their hearing…

- They can only hear when the speaker converses loud enough,
- They can understand only one person at a time,
- They cannot understand more than few languages, and
- They cannot hear whilst asleep.

This is true even for Allah's Messenger ﷺ, who too could not hear and understand unless someone spoke loud enough. During the lifetime of the Prophet ﷺ, there lived in al-Medina, a young sorcerer named Ibn Saiyad. It was believed that he was one of the *Dajjals*.[241] Ibn Saiyad by his sorcery sought after the knowledge of the Unseen (*Ghayb*) but his information was always far away from the truth. Narrated Ibn Umar ﷺ "Allah's Messenger once with Ubay Ibn Ka'ab ﷺ went to the garden of date palms, where Ibn Saiyad was staying. When the Prophet ﷺ entered the garden, he ﷺ started hiding himself behind the trunks of the date palms, as he wanted to hear something from Ibn Saiyad before the latter could see him. Ibn Saiyad was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Saiyad's mother saw the Prophet ﷺ while he was hiding himself behind the trunks of the date palms. She addressed Ibn Saiyad: "O Saf!" (And this was his name). Ibn Saiyad got up. The Prophet ﷺ said:

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[241] Narrated by Muhammad bin Al Munkadir, "I saw Jabir bin Abdullah swearing by Allah that Ibn Saiyad was the *Dajjal*. I said to Jabir, "How can you swear by Allah?" Jabir said, "I have heard Umar swearing by Allah regarding this matter in the presence of the Prophet ﷺ and the Prophet did not disapprove of it." [Saheeh al-Bukharee, vol.9, Hadeeth no. 453].

"Had this woman let him to himself, he would have revealed the reality of his case."[242]

(3) General refutation from the Qur'aan on hearing of the dead

Numerous stories in the books of the *Deobandis* claim that the dead *Sufis* listen to those who visit their tombs. As, *Moulana* Zakariyah says: "Allama Kamal Ibnul Humam, the author of *Fathul Qadeer* once recited Soorah Hud at the graveside of Shaikh Ibn Ata Iskandari. When he reached the ayah: **"Among them are unfortunate and fortunate ones."** The Shaikh's voice came from the *qabr* (grave) saying: "O Kamal, among us are no unfortunate ones."

The Qur'aan explains that the deceased cannot hear in the graves, Allah says: **"Verily, you cannot make the dead hear and you cannot make the deaf hear the call when they turn their backs and retreat."**[243]

In this verse, the disbelievers are referred to as dead and Allah compares the dead and the disbelievers with regards to the faculty of hearing. Even though, the living disbelievers can physically hear, they are considered as deaf as the dead, who do not hear at all. Thus, proving that the dead do not posses the sense of hearing in the grave. Another such comparison is found in Soorah Faatir (35): 22, where Allah says: **"The living (believer) and the dead (disbelievers) are not alike. Allah makes whoever He wishes hear, but you cannot make those in the graves, hear."** 'The living' in this verse are the believers and 'the dead' are the disbelievers. This verse again compares the disbelievers to those in the graves, who are both similar. The disbelievers hear physically, but do not listen to the truth. They are just like those in the graves, who are at a higher level of deafness, and do not hear at all.[244]

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[242] Saheeh al-Bukharee (Eng. Trans.) vol.4, Hadeeth no. 290.
[243] Soorah an-Naml (27): 80.
[244] See *Tafseer at-Tabaree*, vol.21, p.36 and *al-Qurtubi's al-Jamee*, vol.13,

This line of reasoning is proved with additional proofs from the Qur'aan and the Sunnah, and is in accordance with the understanding of the Sahabah. When the punishment of the dead was mentioned to Aa'ishah (*radhi allahu anha*) on account of the family's un-Islamic mourning, she commented, "The dead person is punished for his crimes and sins while his family cries over him then." She said: "This is similar to the statement of Allah's Messenger ﷺ when he stood by the well which contained the corpses of the pagans killed at (the battle) Badr: **"They hear what I say."** She added**: "But he said now they know very well what I used to tell them was the truth."** Aa'ishah (*radhi allahu anha*) then recited: **"You cannot make the dead hear."**[245] and: **"You cannot make those who are in their graves, hear you."**[246] [247]

Here, we see that Aa'ishah (*radhi allahu anha*) brings the two verses (30:52 and 35:22), as a proof when the hearing of the dead is being discussed. <u>This is a reply to the false claim that these verses refer only to the disbelievers and cannot be used in reference to the hearing of the dead</u>.

Clarifying Doubts

Doubt (1): Hearing Footsteps

"When (Allah's) slave is put in his grave and his companions return and he hears their footsteps, two Angels come to him and make him sit…"[248] This Hadeeth is brought forth to prove hearing for the dead, but this Hadeeth only refers to a temporary condition at the time of burial and it only mentions the hearing of footsteps and nothing else.

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p.232. Also for more discussion see "The Mysteries of the Soul Expounded" by Abu Bilal Mustafa al-Kanadi.

245 Soorah Yunus (30): 52.

246 Soorah Fatir (35): 22.

247 Saheeh al-Bukharee (Eng. trans.) vol: 5, no: 316.

248 Saheeh al-Bukharee (Eng. Trans.) vol.2, Hadeeth no. 456.

Doubt (2): Kafirs in the well of Badr

Another argument put forth is the Hadeeth reported in Saheeh al-Bukharee when, "On the day of Badr, the Prophet ﷺ ordered that the corpses of twenty-four leaders of *Quraysh* should be thrown into one of the dirty dry wells of Badr…" He ﷺ halted at the edge of the well, and addressed the corpses of the *Quraysh* infidels by their names and their fathers' names: **"O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Messenger ﷺ? We have found true what our Lord promised us. Have you too found true what your Lord promised you?"** Umar ﷺ said: "O Messenger of Allah! You are speaking to bodies that have no souls!" Allah's Messenger ﷺ said: **"By Him in Whose Hand is Muhammad's (ﷺ) soul, you do not hear, what I say better than they do."**[249]

This Hadeeth refers to an exceptional case, when the Prophet ﷺ killed the *Kuffar* (disbelievers) in the battle of Badr and ordered for them to be thrown in the well, whereby to humiliate them. Qatada said while commenting on this Hadeeth, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful."[250]

Umar Ibn Khattab ﷺ believed that the dead do not hear, and therefore he questioned: "O Messenger of Allah ﷺ! You are speaking to bodies that have no souls!" Similarly, Aa'ishah (*radhi allahu anha*) too believed that the dead do not hear, and therefore when this incident was mentioned to her, she said: "But the Prophet ﷺ said: **"Now they know very well that what I used to tell them was the truth."** Then she recited (the Qur'aanic Verse): **"You cannot make the dead hear... (till the end of Verse.)"**[251] [252]

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[249] Saheeh al-Bukharee (Eng. Trans.) vol.5, Hadeeth no. 314.
[250] Saheeh al-Bukharee (Eng. Trans.) vol: 5, Hadeeth no. 314.
[251] Soorah ar-Rum (30): 52.
[252] Saheeh al-Bukharee (Eng. trans.) vol. 5, no.317.

This shows the firm belief of the Sahabah that the dead cannot hear. The *Kuffar* who were thrown in the well of Badr were temporarily given life as in the statement of Qatada. However, if it is still argued that this Hadeeth proves the listening of the dead in their graves; then who are those who are referred to, in this Hadeeth? Arrogant Kuffar!! - Those who fought against the Messenger of Allah ﷺ and were killed and thrown in the well to be humiliated. This argument is therefore false, for it would claim hearing for everyone, pious and wicked, which no one claims!

Deobandi View: (4) - The Messengers can help and benefit the living physically.

(1) Seeking Advice / Answers / Solutions / Help from Allah's Messenger

Fazaail-e-Aamaal is full of false narrations that claim that the Messenger of Allah ﷺ physically helped those in needs...

1. "*Hazrat* Ibn Jalaa relates, "While in Medina I once suffered tremendous hunger. It became so unbearable that I presented myself at the grave of *Rasoolullah* and said, "O *Rasoolullah,* I suffer great hunger. I am now your guest." Thereafter, sleep overtook me and in a vision, I saw *Rasoolullah* give me a piece of bread. I ate half of it, and when I woke up, I found myself with the other half of that piece of bread still in my hands."[253]

2. In another story, a man who was leaving for Hajj was requested by someone to convey his *salaam* (greeting) at the grave of Allah's Messenger ﷺ. This man visited Medina, but forgot to convey the *salaams* and remembered when he reached *Zul Hulaifah*. The man returned back to Medina to convey the *Salaams* leaving his caravan behind. He conveyed the greetings and slept in the Prophet's Mosque. Then on he states, "...during the latter part of

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[253] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj, Chapter.9, story no.23, p.178, (New Edition 1982, Published by Dini Book Depot - Delhi).

the night, I saw *Rasoolullah* and his two companions in a dream. They were coming towards me. Abu Bakr said, 'O *Rasoolullah* this is the person.' *Rasoolullah* turned in my direction saying: 'O *Abul Wafaa*!' I replied, O *Rasoolullah*, my name is Abul Abbas'. *Rasoolullah* replied: 'No, your name is *Abul Wafaa* (he who carries out his promise). Then *Rasoolullah* took me by the hand and placed me right into the *Masjid al-Haraam* in Mecca. I had been there eight full days when at last my former companions of the caravan arrived.[254]

3. "Shaikh Ahmad Muhammad *Sufi* wondered about in the wilderness for about thirteen months suffering such great tribulation that his very skin dried out. In this condition, he reached Medina, greeted *Rasoolullah* and slept soon afterwards. He dreamt of the Messenger of Allah ﷺ who said to him... "O Ahmad, have you come to me." I replied, "Yes Sir. I have come and I am suffering from hunger. Now, I am your guest." *Rasoolullah* said, "Open your two hands." I did as I was bid and *Rasoolullah* filled them with Dirham. When I awoke both my hands were still filled with money."[255]

4. "Once a *Muazzin* was giving *Adhaan* (the call of prayer) when someone came along and struck him a hard smack. Crying the *Muazzin* said, "… O *Rasoolullah*! See what is done to me in your esteemed presence!" Immediately after the complaint, the person was paralyzed and fell down. People who were nearby picked him up and took him home, where after three days he died."[256]

5. 'Abdullah Ibn Moosa says: 'When Ali Ibn Salih died, I was away for a journey. When I came back, I visited his brother,

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[254] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj, Chapter.9, story no.11, p.173, (New Edition 1982, Published by Dini Book Depot - Delhi).

[255] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj, Chapter.9, story no.25, p.179, (New Edition 1982, Published by Dini Book Depot - Delhi).

[256] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj, Chapter.9, story no.26, p.179, (New Edition 1982, Published by Dini Book Depot - Delhi).

Hasan Ibn Salih… Hasan said: 'Let me first tell you how he gave up his soul… When he was in the throes of death, he called for water. I brought him some water, but he said to me that he has already taken water. I asked him, 'How?' and he replied: '*Rasoolullah* visited me with a host of Angels following him in rows, and he gave me some water to drink…'[257]

Refutation

If you should not find me, go to Abu Bakr

It is mentioned in Saheeh al-Bukharee, narrated Jubair Ibn Mutin, 'Once, a woman approached Allah's Messenger ﷺ with some worldly need. Allah's Messenger ﷺ ordered her to return and come back to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet said, **"If you should not find me, go to Abu Bakr."**[258]

This Hadeeth shows that Allah's Messenger ﷺ and his Sahabah ﷺ believed that death overcomes everyone. The Messenger ﷺ did not interrupt the woman when she said, "What if I came and did not find you?" **thereby proving that the woman's belief that Messengers die like everybody else was correct**. Else, he ﷺ would correct her, as he ﷺ corrected the small girls who were singing, "There is a Prophet amongst us who knows what will happen tomorrow." The Messenger of Allah forbade them from attributing the knowledge of the Unseen to him."[259]

This Hadeeth also shows that after his death the Messenger ﷺ cannot be sought for assistance, and therefore the woman was advised to approach Abu Bakr as-Sideeq ﷺ.

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[257] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Charity, Chapter.6, p.605, (2nd South African Impression 1414-1993. Published by Waterval Islamic Institute).
Fazaail-e-Aamaal, Virtues of Charity, (Hindi Translation) Chapter.6, p.708, (*Idara Ishaat Diniyat* First Edition - (1984).
[258] Saheeh al-Bukharee, vol.5, p.8, no.11.
[259] Saheeh Al-Bukharee (Eng. Trans.) vol. 5, Hadeeth no 336.

The attitude of the Sahabah ﷺ towards Allah's Messenger ﷺ after his death is the most apparent proof that he ﷺ cannot be sought for help.

(a) Choosing a *Khalifah*

The Sahabah agreed upon Abu Bakr ﷺ as the *Khalifah* to succeed the Messenger of Allah ﷺ. Choosing the successor (*Khalifah*) was neither permissible, nor needed in the presence of a living Messenger… the Perfect Ruler and Guide. The Sahabah's selection of a successor for the Messenger ﷺ shows that in death, he ﷺ can no longer be sought for help, advice, or leadership.

(b) Seeking Solutions from Allah's Messenger ﷺ

Differences rose among the Sahabah ﷺ after the death of Allah's Messenger ﷺ like, where the Messenger of Allah ﷺ should be buried? Who should succeed the Islamic State?[260] After the martyrdom of the third Caliph Uthmaan ﷺ, political differences lead to much bloodshed among the Muslims. But even during these days of trial, the Sahabah ﷺ did not try to consult the Messenger of Allah ﷺ. Neither did they approach his grave nor sought his assistance! People used to approach Aa'ishah (*radhi allahu anha*), the wife of Allah's Messenger ﷺ, for guidance in matters of the religion, but they never directed any question to Allah's Messenger ﷺ who was buried in her house.

(c) Seeking religious rulings from the Messenger

Umar Ibn Khattab ﷺ, the second Khalifah, always regretted that he could not ask the Messenger of Allah ﷺ about certain issues of *Riba* and inheritance. Once, he said in his sermon, while on the pulpit of Allah's Messenger ﷺ, "I wish Allah's Messenger ﷺ had not left us before he had given us definite verdicts concerning three matters, which are, how much a grandfather may inherit? The inheritance of *Al-Kalala* (the deceased person among whose heirs there is no father or son), and various types of *Riba* (usury)"[261]

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[260] See *Ar-Raheeq al-Makhtum* (Eng. Trans.) p.481-482.

[261] Saheeh al-Bukharee (Eng. Trans.) vol.7, no.493.

(d) Asking for Rain

During the lifetime of Allah's Messenger ﷺ, the people would approach the Messenger of Allah ﷺ and ask him to supplicate to Allah for rain. However, after the death of Allah's Messenger ﷺ, the Sahabah ﷺ did not approach the grave of Allah's Messenger ﷺ to ask him for supplication. Narrated Anas Ibn Malik ﷺ from Umar Ibn al-Khattab ﷺ that when the people suffered from drought he used to ask al-Abbas Ibn al-Mutallib to pray for rain for them. He (Umar Ibn al-Khattab) would say: "O Allah, We used to request our Prophet ﷺ to supplicate to You for rain and You would bless us with it. Now, we ask the uncle of our Prophet ﷺ to supplicate to You, so grant us rain."[262] If the Messenger of Allah ﷺ could be approached, the Sahabah ﷺ would have never substitute him ﷺ for his uncle.

Conclusion ...

The Sahabah ﷺ did not perform any actions that could suggest that Allah's Messenger ﷺ lives is his grave with a life similar to his 63 year old life on this earth. Nor did they try to benefit from him after his death. Their actions are proofs that in the *Barzakh*, Allah's Messenger ﷺ can neither be contacted nor beseeched for any assistance. These actions were the collective actions of the Sahabah ﷺ about which the Messenger of Allah ﷺ said: **"Indeed, Allah will never unite this *Ummah* upon misguidance and the Hand of Allah is upon the *Jamaah* (the collective body of the Muslims)."**[263]

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[262] Saheeh al-Bukharee (Eng. Trans.) vol.2, p.66, no.123 and vol.5, p.48, no.59. Also by Ibn Sa'd in *at-Tabaqaat* (4/28-29).

[263] Reported by at-Tirmidhi from the Hadeeth of Ibn Umar (no.2269) (Book of *Fitan*).

After claiming that Allah's Messenger ﷺ in *Barzakh* is aware of this world, can communicate with the living and help and advice them, the *Deobandis* extend all these qualities to their dead Shaikhs and scholars as mentioned in their books. They consider them to be capable of giving guidance and advise.

Moulana Zakariyah says: "He (*Moulana* Shaikh Khwaajah Muhibbullah Ilahabadi) went to the grave of *Hazrat* Khwajah Qutbud Deen Bakhtiyar Kaki in Delhi, and sat there in meditation. By spiritual communication, *Hazrat* Qutbut Deen instructed him to join the Saabiriyyah Silsilah of Shaikh Abu Saeed in Gangoh."[264]

Moulana Zakariyah says: "Among the *Tasarrufat* (spiritual actions) of *Hazrat* Ahmad Abdul Haqq is that 50 years after his demise he attended to the *Tarbityat* (spiritual training) of his insignificant entity (i.e. Abdul Quddus) by means of his *Ruhani Faidh*.[265]

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[264] *Mashaikh-e-Chist* (Eng. Trans.) p.197.
[265] *Mashaikh-e-Chist* (Eng. Trans.) p.173.

Chapter: 5

Visiting Graves

Chapter 5: Visiting Graves

Shirk and the veneration of Graves

During the early era of Islam visiting graves was prohibited. The reason behind this prohibition was that *Shirk* originated among the previous nations with the veneration of righteous people and their graves.[266] To avoid confusion and misguidance visiting graves was only made permissible when the Sahabah ﷺ thoroughly understood the Islamic concept of *Tawheed* (Allah's Oneness). Allah's Messenger ﷺ said: **"I used to forbid you from visiting graves, but now you should visit them, for surely they are reminders of the next life."[267] – So whoever wishes to visit may do so, but don't say anything false."[268]**

Purpose of Visiting Graves

Visiting the graves is only for two purposes

(a) The visitor may be reminded of his death and the Hereafter. Allah's Messenger ﷺ said: **"I used to forbid you from visiting**

[266] When Umm Habiba and Umm Salamah (*radhi allahu anhuma*) mentioned a church in Ethiopia that had pictures, Allah's Messenger ﷺ said: **"If any religious man dies among these people they would build a place of worship at his grave and make these pictures on it. They will be the worst creature with Allah on the Day of Resurrection."** [Saheeh al-Bukharee (Eng. Trans.), vol.1, p.251, no.419, Saheeh Muslim (Eng. Trans.). vol.1, p.268, no.1076), Sunan an-Nasa'ee (*al-Masaajid*) vol. 1, no. 115, and Musnad Imaam Ahmad vol. 6, no. 51.]

[267] Saheeh Muslim (Eng. Trans.) vol.2, p.463-464, no.2131, Sunan Abu Dawood (Eng. Trans.) vol.2, p.919, no.3229, Sunan an-Nas'ee, Musnad Ahmad Ibn Hambal and al-Baihaqee.

[268] This addition is found in an-Nasa'ee's narration. See Saheeh Sunan an-Nasa'ee, vol. 2, p.436, no. 1922.

graves, but now you should visit them, for surely they are reminders of the next life."[269]

(b) The visitor may benefit the deceased by making Du'aa for him. The wordings of this Du'aa is, **"Peace be upon the Believers and Muslims among the inhabitants of these dwellings. May Allah have mercy on those who have gone ahead of us, and those following us. And we shall, Allah-willing, be joining you."**[270]

The Prohibition of Taking Graves as Places of Worship

Apart from invoking Allah's forgiveness for the engraved, all act of worship are prohibited at the graves like, formal prayers[271], reciting the Qur'aan[272], sacrifice[273], etc. because this would contribute to making the graves as places of worship. The Messenger of Allah ﷺ has warned his nation from taking graves as places of worship: **"...Beware that those before you took the graves of their Prophets as places of worship. Do not take**

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[269] Saheeh Muslim (Eng. Trans.) vol.2, p.463-464, no.2131, Sunan Abu Dawood (Eng. Trans.) vol.2, p.919, no.3229, Sunan an-Nasa'ee , Musnad Ahmad Ibn Hambal and al-Baihaqee.

[270] Saheeh Muslim (Eng. Trans.) vol.2, p.461-2, no.2127.

[271] The Messenger of Allah ﷺ said: **"All the earth is a *Masjid* (place of worship) except graveyards and toilets."** [Sunan Abu Dawood (Eng. Trans.) vol.1, p.125, no.492. Authenticated by Shaikh al-Albanee in Saheeh Sunan Abu Dawood vol.1, p.463] and: **"Pray in your houses, and do not make them graveyards."** [Saheeh al-Bukharee (Eng. trans.) vol.2, p.156, no.280, Saheeh Muslim (Eng. trans.) vol.1, p.376, no.1704]

[272] Allah's Messenger ﷺ said: **"Do not make your houses graveyards, for verily Shaytaan flees from the house, in which Soorah al-Baqarah is read."** [Saheeh Muslim (Eng. Trans.) vol.1, p.377, no.1707] Thus implying that the Qur'aan is to be recited in homes, for not doing so would make them like gravesyards (i.e. places where the Qur'aan is not recited).

[273] The Messenger of Allah ﷺ said: **"There is no slaughtering (at the graves) in Islam"** [Sunan Abu Dawood (Eng. Trans.) Hadeeth no.3216.]

graves as places of worship, for verily I forbid you to do so."[274] He ﷺ also said: **"The most evil of mankind are those who will be alive when the Last Day arrives and those who take graves as places of worship."**[275]

Du'aa too is a form of worship.[276] Therefore, to visit graves to make *Du'aa* for oneself believing that *Du'aa* is more acceptable at the graves of the righteous is also taking graves as places of worship.

Shaikh al-Islam Ibn Taymiyyah has explained the wisdom behind the prohibition of taking graves as places of worship. He said: "The Companions of the Holy Prophet knew that Allah had exterminated the very root of polytheism by forbidding the graves to be taken as places of worship. Similarly, Allah has forbidden prayer at the time of sunrise, even though the observer of the prayer might be praying with sincerity, lest they should resemble the worshipers of the sun. The Companions never indulged in this sinful act (of taking graves as places of worship)"[277]

As Allah's Messenger ﷺ was about to breathe his last, he drew his sheet upon his face and when he felt uneasy, he uncovered his face and said in this very state: **"May Allah's curse be upon the Jews and Christians for taking the graves of their Prophets as places of worship".** He in fact warned against what they (the Jews and Christians) did."[278] Aa'ishah reported: **"Had it not been**

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[274] Saheeh Muslim (Eng. trans.) vol.1, p.269, no.1083

[275] Musnad Ahmad Ibn Hambal (*al-Fitan wal-Ashrat as-Sa'aat* – the trials and signs of the Hour). See *Ahkaamul-Janaa'iz*, p.278.

[276] Allah's Messenger ﷺ said: **"*Du'aa* (supplication) is worship."** Then he recited: **'And your *Rabb* (Lord) says: 'Call on Me, I will answer your prayer.''** [Sunan Abu Dawood (Eng. Trans.) vol.1, p.387, no.1474., Imaam al-Bukhare in *al-Adab al-Mufrad* (714), at-Tirmidhi vol. 4, no.178 - 223), Ibn Majah vol. 2, no. 428-9), and Musnad Ahmad vol.4, no.267-271-276-277 and others. See Saheeh Sunan Abu Dawood vol. 1, no.1312.]

[277] Shaikh ul-Islaam Ibn Taimeeyah in *Kitaab al-Waseelah*, p.239.

[278] Saheeh al-Bukharee (Eng. Trans.) vol.1, p.255, no.427 Saheeh

so, his (i.e. the Prophet's) grave would have been in an open place, but it could not be due to the fear that it could be taken as a mosque."[279]

Deobandis approve visiting graves of the Righteous to seek Blessings and Benefits

Moulana Zakariyah approves of the practice of visiting the graves of the saints in the *Fazaail-e-Aamaal*, as he says, "And the blessings of the tombs are another issue. I ask if visiting the graves of the Prophets will be prohibited? Then when visiting them is not prohibited, then the graves of the righteous are like them."[280]

To prove his point *Moulana* Zakariyah mentions a story of two brothers whose father died leaving an inheritance, which included three strands of hair of Prophet Muhammad ﷺ. The brothers divided the property in half, so that they had one strand of hair each. They, however, disputed about the third strand of hair. The elder brother agreed to give the younger brother all the three strands of hair, if the younger parted off with his share of the property, to which the younger brother happily agreed. When the younger brother died, "...many pious people dreamt of the Holy Prophet, who told them, 'If a person has any need he should ask it from Allah sitting at the side of his grave'."[281]

Muslim (Eng. Trans.) vol.1, p.269, no.1082, Sunan Abu Dawood (Eng. Trans.) vol.2, p.917, no.3221, Sunan an-Nass'ai vol.1, no.115 and others.

[279] Saheeh al-Bukharee (Eng. Trans.) vol.2, p.232, no.414, Saheeh Muslim (Eng. Trans.) vol.1, p.268, no.1076 and Musnad Ahmad vol.6, no.156-198, vol.8, no.114.

[280] *Fazaail-e-Aamaal* (Hindi Trans.) Virtues of Hajj, Chapter. *Ziyarat* of Medina, p.150, Explanation of Hadeeth no.12, (*Idara Ishaat Diniyat*, First Edition (1984).

[281] *Fazaail-e-Aamal*, (Eng. Trans.), Virtues of *Darood*, Chapter.5: Fifty Parables Concerning the *Darood*), story no. 35, p.128. (Edt. 1985, Published by Dini Book Depot - Delhi).

Moulana Zakariyah expresses his belief more openly in the book, *Mashaikh-e-Chist*. He says: Haji Imdadullah mentioned: "…The *Fakir* does not die. He is simply transformed from one abode to another. The same benefit which was received from the *Fakir's* physical life will be acquired from his grave."[282]

Refutation and Clarifying Doubts

Doubt (1): Allah's Messenger ﷺ said: "I used to forbid you from visiting graves, but now you should visit them, for surely they are reminders of the next life."[283]

Based upon this Hadeeth, *Moulana* Zakariyah attempts to prove in *Fazaail-e-Aamaal* that it is permissible to travel to the graves of the righteous in order to seek blessings from them.

This is an incorrect conclusion because the wordings of the Hadeeth are clear and comprehensive. This Hadeeth refers to the visiting of any common graveyards - the desolate and destitute sight of which reminds one of the Hereafter. It does not refer to the practice of undertaking a pilgrimage to a particular grave or tomb to seek blessings or for any other benefits.

Doubt (2): Moulana Zakariyah argues in *Fazaail-e-Aamaal* that the Hadeeth, "Do not travel except to three Masjids, al-Masjid al-Haraam (in Mecca), the Prophet's ﷺ Masjid and Masjid al-Aqsa,"[284] only prohibits traveling for worship to *Masjid*s other than the three *Masjid*s mentioned.

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282 *Mashaikh-e-Chist* (Eng. Trans.) p.211.

283 Saheeh Muslim (Eng. Trans.) vol.2, p.463-464, no.2131), Sunan Abu Dawood (Eng. Trans.) vol.2, p.919, no.3229, Sunan an-Nasa'ee, Musnad Ahmad Ibn Hambal and al-Baihaqee.

284 Saheeh al-Bukharee (Eng. Trans.) vol.2, p.157, no.281, Saheeh Muslim (Eng. Trans.) vol.2, p.699, no.3218), Sunan Abu Dawood (Eng. Trans.) vol.2, p.540, no.2028, Sunan at-Tirmidhi, Sunan an-Nasa'ee and Sunan Ibn Majah.

This Hadeeth again is very clear in its meaning. All traveling for the sake of worship has been prohibited except to the three *Masjids*. This is how the Sahabah ﷺ understood this Hadeeth.

It is mentioned in Musnad Ahmad, while returning from a trip, Abu Basrah al-Ghifaree met Abu Hurayrah ﷺ and the latter asked him where he was coming from. Abu Basrah replied that he was coming back from *at-Toor*[285] where he had made prayer. Abu Hurayrah ﷺ said: "If only I had caught you before you had set out, for I heard Allah's Messenger ﷺ say: **"Don't travel (for religious purposes) to other than three *Masjids*…"**[286]

Abu Qaz'ah also related that he had wanted to go to *at-Toor*, but when he asked Ibn Umar ﷺ about it, he quoted the Prophet's prohibition of (religious) travel to other than the three *Masjids*.[287]

These two narrations show that the Sahabah understood the prohibition in the Hadeeth to include all places, including *at-Toor*.

Doubt (3) Moulana Zakariyah says, 'and the blessings of the tomb are another issue. I ask if visiting the graves of the Prophets will be prohibited? Then when visiting them is not prohibited, then the graves of the righteous are like them."[288]

(a) Even if traveling to the graves of the Prophets were true, it would not be a proof for traveling to the graves and tombs of the *Sufi* saints.

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285 *At-Toor* is the mountain mentioned in the Qur'aan, (2: 60), generally understood to be Mount Sanai (Dictionary of Islam, p.647 and Arabic English Lexicon, vol.2, p.1890.]

286 Musnad Ahmad. Authenticated by Shaikh al-Albnee in *Ahkaam al-Janaa'iz* p.226.

287 Collected by al-Azraqee in *Akhbaar Makkah*, p.304, and authenticated in *Ahkaam al-Janaa'iz*, p.226.

288 *Fazaail-e-Aamaal* (Hindi Trans.) Virtues of Hajj, Chapter. *Ziyarat* of Medina, p.150, Explanation of Hadeeth no.12, (*Idara Ishaat Diniyat*, First Edition (1984).

(b) *Al-Medina* is visited with the intentions of visiting the Prophet's mosque and to take benefit from the reward that prayer has in the Prophet's mosque,. Allah's Messenger ﷺ said: **"A single *Salaat* (prayer) in this *Masjid* of mine, is better than 1,000 *Salaat* elsewhere, except *al-Masjid al-Haraam*."**[289]

Thus, traveling to al-Medina is only with the intention of visiting the Prophet's mosque and not his grave because Allah's Messenger ﷺ said, **"Do not make your houses graves, and do not make my grave an '*Eid*'**[290] **(place of gathering). But invoke blessings on me, for your blessings reach me wherever you may be."**[291]

Visiting the Prophet's grave and sending Allah's blessings upon him and his two Companions (*radhi allahu anhuma*) is part of the visit to the Prophet's mosque, and not its sole purpose. It has been transmitted in Sunan Saeed Ibn Mansoor that Abdullah Ibn Hussain, the grandson of Alee saw a man paying frequent visits to the grave of the Holy Prophet and said to him, "O you person, Verily Allah's Messenger ﷺ said, **'Do not take my grave as a place of worship and invoke blessings upon me wherever you are, for your blessings will reach me.'** Thus, you and a person in Spain are equal."[292]

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[289] Saheeh al-Bukharee (Eng. Trans.) vol.2, p.157, no.282, Saheeh Muslim (Eng. Trans.) vol.2, p.697, no.3209), Sunan at-Tirmidhi (*As-salaat* – the Prayer), Sunan an-Nasa'ee (*al-Masaajid* – the Mosques), Sunan Ibn Majah (*Iqamatis-Salaat* – Extablishing Prayer), Musnad Imaam Ahmad and Muwatta Imaam Maalik (*an-Nida as-Salaat* – The Call for Prayer).

[290] The Arabic word '*Eed*' has two meanings;

- visiting a place repeatedly,
- the place or a day of festivals or celebrations.

Both these meanings assist in the understanding of the Hadeeth. This Hadeeth, therefore, prohibits all unnecessary traveling to the Prophet's grave and all festivities and celebrations at the grave of Allah's Messenger ﷺ.

[291] Sunan Abu Dawood (Eng. Trans.) vol.2, p.542-543, no.2037, and Musnad Ahmad. See Saheeh Sunan Abu Dawood vol.1, no.1796.

[292] Mentioned by Shaikh al-Islam Ibn Taymiyyah in *Kitaab al-Waseelah*

(c) The narrations mentioned in *Fazaail-e-Aamaal* to support 'traveling to Medina with the intention of visiting the Prophet's grave' are either all fabricated or weak. Shaikh al-Islam Ibn Taymiyyah says, "All Ahaadeeth related to the visiting of the Prophet's grave are weak. None of them can be trusted in the matter of the Deen. This is why reporters of authentic Hadeeth (like Imam Bukharee, Imam Muslim, etc.) have not quoted any such Hadeeth. Such Hadeeth have only been reported by reporters of weak Hadeeth like Dar Qutni, Bazzar, etc. [293] For a detailed analysis of the Hadeeth mentioned in *Fazaail-e-Aamaal* in support of traveling to visit graves, see Appendix no. 2.

Conclusion

In this chapter, we have seen that the *Deobandis* are the bearers of those dangerous beliefs which ultimately lead towards overt grave-worship and saint worship. In fact, many aspects of *Shirk* in belief and actions can be clearly seen in their ideology, which is also reflected in the *Jamaat Tableegh*. We have seen from *Fazaail-e-Aamaal* that it promotes all these erroneous beliefs under the guise of virtues and exhortation. Those who expose themselves to the teachings of *Fazaail-e-Aamaal* which include believing that the engraved can hear, see and help the living, will undoubtedly weaken their *Tawheed* and establish hope in other than the One, Who Alone has the Power to benefit and harm. And it has been widely seen that the moment such people are harmed by magic, evil eye, Jinn, etc. the first places from where they seek help are the numerous tombs of the saints and in the process, become easy prey for the custodians of such tombs, who financially exploit them and introduce them to many acts of major *Shirk*.

(p.136) and a*l-Iqtidaa* p.155-156. Also by Shaikh al-Albanee in *Ahkam al-Janaaiz*, p.280.

[293] Shaikh ul-Islam Ibn Taymiyyah in *Kitaab al-Waseelah* (Eng. Trans.) p.130.

Chapter: 6

Back from the Barzakh

Chapter 6
Back from the *Barzakh*

Can the soul of a dead person come back briefly to life and communicate with the living?[294]

Many *Sufis* believe that souls of the dead can and do come back to earth and converse with the living (who are awake). In order to assess the validity of such a claim, it is essential to explore the various references to this issue found in the Qur'aan, the Sunnah and books of Qur'aanic *Tafseer*.

The Theory of the Soul's return opposes the Qur'aan and the Sunnah

A number of Qur'aanic verses explicitly indicate that souls of the dead do not come back to the world. When death comes to a disbeliever, who rejects the truth of Resurrection, he realizes his misguidance and error, and requests, **"'My Lord, send me back (to life), so that I may work in righteousness regarding things left behind'. <u>But no! It is but a word that he speaks and behind them is a *Barzakh*</u> (a barrier) until the Day when they will be resurrected."**[295] [296] This verse is a clear proof against the theory of the soul's return. The word used in this verse is '*Barzakh*' literally meaning a veil, barrier or partition between two things.[297] Commentators of the Qur'aan like, Mujahid (a *Tabi'e*) explains *Barzakh* in this verse to mean, 'a barrier between the existing world and death'. Another scholar of *Tafseer*, adh-Dhahhak (a *Tabi'e*) described *Barzakh* as 'the stage between this world and the Hereafter.'[298] Ibn Abbas ﷺ defined it as *Hijab*, (a partition of veil).

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[294] These points have been taken from the book, Myteries of the Soul Expounded by Abu Bilal Mustafa al-Kanadi.
[295] See al-Qurtubi's *al-Jami'u li Ahkam al-Quran*, vol.12, p.150.
[296] Soorah al-Mu'minun (23): 99-100.
[297] See *al-Isfahani's Mu'jam Mufradat Alfadh al-Quran*, p.41 and Ibn al-Atheer's *an-Nihayah fee Ghareeb al-Haeeith*, vol.1,p.118.
[298] See al-Qurtubi's *Tafseer*, vol.12, p.150.

Also, al-Qrtubi writes in his *Tafseer*, 'there are no contradictions among the various explanations by these scholars; rather they all point to one undeniable fact; the souls having been separated from its earthly body, enters into a realm behind which, there is a barrier prohibiting any return."[299]

Someone might argue that this verse refers to disbelievers - The following verse refers to believers. Allah says, **"O you who believe! Let not your properties or your children divert you from the remembrance (obligations and duties) of Allah. And whosoever does that, then they are the losers. And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should have given *Sadaqah* (charity) of my wealth and be among the righteous. And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do."**[300]

In this verse, Allah rejects the request of the dying person even before his soul is seized. Thus, the question of the soul's return does not arise, once death has occurred to him and he has entered the realm of *Barzakh*. In addition, the Messenger of Allah ﷺ said: **"No servant who has good in store for him with Allah and dies ever wants to return to the earth - even if he were to have the whole world and everything that is in it - except for the martyr. That is due to what he sees in the nobility of martyrdom. Verily, he would like to return back to the earth in order to be martyred another time."**[301]

He ﷺ also said about the martyrs, **"The souls of the** martyrs **live in the bodies of green birds who have their nests in chandeliers hung from the Throne of the Almighty… Once, their Lord cast a glance at them and said: "Do you want anything?" They said: "What more can we desire? We eat the fruit of Paradise**

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[299] See al-Qurtubi's *Tafseer*, vol.12, p.150.
[300] Soorah al-Munafiqun (63): 9-11.
[301] Sunan at-Tirmidhee no.1710. Authenticated by Shaikh al-Albanee in Saheeh Sunan at-Tirmidhee no.1341.

wherever we like." Their Lord asked them the same question thrice. When they saw that they would be continued to be asked and not left (without answering the question), they said: "O Lord, we wish that You may return our souls to our bodies so that we may be slain in Your cause once again. When He (Allah) saw that they had no need, they were left (to their joy in Heaven)."[302]

Thus, a complete study of the Qur'aan and the Sunnah concludes that it is neither possible, nor proven that souls of the dead return to the world of the living, meet with people or converse with them.

The *Deobandis* support the Theory of the Soul's Return

Mufti Abdur Rahim Lajpuri, a prominent *Deobandi* scholar, says in *Fatawa Rahimiyyah*, "The soul can and does come. Events and observations bear witness to this fact."[303]

From *Kitabul Janaiz*, "The belief that the *Ruh* (soul) of the *mayyit* (dead) remains in the house or visits the house for forty days is baseless. While it is possible for the *Ruh* to visit any place with the permission of Allah, the belief that it does in fact visit the home on specific days is not correct."[304]

Another popular book, "What happens after death?" mentions many such incidences and has in it a chapter named, "The dead spoke after death."[305]

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[302] Saheeh Muslim no.4651, Sunan at-Tirmidhee no.1631 and others.
[303] *Fatawa Rahimiyyah* (Eng. Trans.) vol. 2, p.252, Question no. 355.
[304] *Kitabul Janaiz* (Hanafee), p.36 by Majlis-Ulema, the pro-Deobandi lobby of South Africa.
[305] 'What happens after death?' by Ahmad Sa'eed Dehlavi, published by Saeed international, part.1, pg.96.

Observed Phenomenon

The argument put forth by the proponents of the soul's return is, 'Observable Phenomenon', as Mufti Abdur Rahim Lajpuri said, "The Soul can and does come. Events and observations bear witness to this fact." This 'Observable Phenomenon' may be in the form of a vision of a dead person, or the voice of a dead person, etc. Even though, such observations are unusual, the *Jinn* can easily accomplish them!

The Jinn are a creation of Allah, created from smokeless fire. They live in communities of their own. Like human beings, they also have the ability to think and reflect. They are in general invisible to us, but have the power to lift heavy objects, travel long distance at very fast speeds and, possess animate and inanimate objects.[306] Jinn are of two kinds – pious believers and foul disbelievers. The disbelieving Jinn are termed as *Shayateen* (sing. Shaytaan, meaning devil.) They help their human counterparts to create mischief in the land and spread *Shirk*. Since, ancestor worship, saint worship and grave worship have been one of the most effective ways of propagating *Shirk*, *Shayateen* pretend to be returned souls of the dead and deceive people into believing in the powers of the dead. They perform extraordinary feats, inform about lost or hidden articles and claim to inform the future.[307]

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[306] These devils (Shayateen) can be driven out by the recitation of '*Basmallah*' (i.e. *Bismillah ar-Rahmaan ar-Raheem* upon entering the house) and certain Qur'aanic verses, mentioned in the Sunnah, especially *Ayat al-Kursi* (i.e. a portion of Soorah al-Baqarah (2): 255) as mentioned Saheeh al-Bukharee] and Soorah al-Baqarah.

[307] **How does the Shaytaan know about future events?**

The Messenger of Allah ﷺ said: **"When Allah decrees some order in the Heaven, the Angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. And when the state of fear disappears, they ask each other, 'What has your Lord ordered?' They say that He has said that which is true and just, and He is the Most High, the Most Great.'"** [Soorah Saba (34): 23] **"Then, the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other.** (Sufyan, a sub-narrator demonstrated that by holding his hand upright and separating the fingers.) **A stealthy listener hears a word,**

Ultimately, they lead people towards worship of the dead, which is in reality worship of the Shaytaan.[308]

A good example of the Shaytaan's appearance in the human form to spread mischief is the incident of the Battle of Badr. A devil approached the polytheist of *Quraysh* in the form of Suraqah Ibn Malik. He came to encourage them to fight the Muslims. This

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which he will convey to that which is below him and the second will convey it to that which is below him till the last of them will convey it to the wizard or foreteller. Sometimes, a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say: 'Didn't he (the fortuneteller) tell such-and-such a thing on such-and-such date?' So that fortuneteller is said to have told the truth because of the statement which has been heard from the Heavens." [Saheeh al-Bukharee vol: 6, no: 324]

[308] **Worship of Shaytaan -** "**And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief.**" [Soorah al-Jinn (72): 6] Imaam Ibn al-Katheer (*rahimahullah*) mentions in his *Tafseer* of this verse: "One of the major reasons behind the misguidance of Jinns was the practice of some human beings, who when they entered forests or wilderness would seek refuge in the Jinns. As was the practice of the Arabs in the age of ignorance that when they would camp, they would say: "We seek refuge in the big Jinn of this forest." They believed that by saying so they would be protected from the evil of all Jinn. This was similar to their practice of seeking refuge in one of the chiefs of the city, so that their enemies could not harm them. When the Jinn saw that the humans seek refuge in them, their misguidance increased and they began to trouble them (the humans) more than ever and it is possible that the Jinn began scaring the people because of this condition. In reality, the Jinn used to fear the humans, like the humans do, rather more than that. They feared the humans so much that if humans reached some wilderness, the Jinn would leave those places and run away. But since the people of Shirk started to seek refuge in them, the Jinn thought that these humans themselves seek refuge in us and they increased in their might and they started to scare and harass people and also increased in sins and misguidance."

incident is related in the Qur'aan in Soorah al-Anfal (8): 48: **"(Remember) when Shaytaan made their (evil) deeds seem fair to them and said: 'No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help).' But when the two forces came in sight of each other, he ran away and said: 'Verily, I have nothing to do with you. Verily! I see what you see not. Verily, I fear Allah for Allah is severe in punishment."**[309]

Moulana Ashraf Ali Thanvi's Grandfather comes back after Death!

A strange incident is mentioned in *Ashrafus-Sawaneh* (biography of Ashraf Ali Thanvi) about the great-grandfather of Ashraf Ali Thanvi, Muhammad Fareed. He was accompanying a marriage procession when it was attacked by a band of thieves. Muhammad Fareed died defending the procession and was buried near the tomb of Pir Samauddin. An *Urs* (festival) was held at his grave for many years. The biographer writes, "After his martyrdom a strange incident occurred. At night, he returned to his home as if he was alive and gave some sweets to his family members saying, 'If you do not tell (about my visit) to anyone, I shall keep coming this way.' But the family members feared that the people may suspect something wrong when they see the children eating sweets, so they disclosed the incident and after this he did not return."[310]

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[309] Soorah al-Anfal (80): 48.

[310] Ashraf as-Sawaneh, vol.1, p.12.

Chapter: 7

Waseelah

Chapter 7: *Waseelah*

"Seek the means of approach (*al-Waseelah*) to Him (Allah)."[311]

Meaning of *al-Waseelah*

Waseelah is nearness and the means by which one approaches and draws near to something. In the Islamic context, ***Waseelah*** refers to the means by which once can achieve nearness with Allah.

Another meaning of al-*Waseelah* is a rank and standing with Allah, as is the Hadeeth. The Messenger of Allah ﷺ said: **"When you hear the caller to prayer then say the like of what he says, then send blessings upon me… Then ask Allah to grant me *al-Waseelah* because it is a station in Paradise, which is appropriate only for a single servant from the servants of Allah, and I hope that it will be me."**[312]

The Meaning of *al-Waseelah* as explained in the Qur'aan

The definition of *Waseelah,* "it is the means by which one achieves nearness to Allah", has its basis in the Qur'aan. **"Those whom you call upon desire (for themselves) means of access (*al-Waseelah*) to their Lord (Allah), <u>as to which of them should be nearest</u> and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!"**[313]

Abdullah Ibn Mas'oud ؓ said: "This verse was revealed concerning a group of Arabs, who worshiped a group of Jinn. The Jinn accepted Islam which was unknown to those people who

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[311] Soorah al-Maidah (5): 35.
[312] Saheeh Muslim vol.1, no.747.
[313] Soorah al-Isra (17): 57.

worshiped them."[314] *Al-Hafidh* Ibn Hajr (*rahimahullah*) said: "The people who used to worship the Jinn continued to worship the Jinn, and the Jinn were not pleased with their worship, since they had accepted Islam. And they were the ones who sought a means of nearness to their Lord…"[315]

Allah says in the Qur'aan: **"O you who believe! Do your duty to Allah and fear Him. Seek the means of approach (*al-Waseelah*) to Him, and strive hard in His Cause as much as you can. So that you may be successful."**[316]

Al-Hafidh Ibn Katheer (*rahimahullah*) reported Ibn Abbas ﷺ saying in his commentary of this verse: "The meaning of *al-Waseelah* is to draw closer." He also reports from Qatadah: "This is that you draw near to Him by obedience to Him and through actions that are pleasing to Him." And Ibn Katheer (*rahimahullah*) said: "And with regard to what those Imams (Ibn Abbas and Qatadah) said there is no disagreement between the scholars of *Tafseer* about it… *al-Waseelah* is that by means of which one reaches that which he desires."[317]

These two verses and their authentic *Tafseers* (commentaries) clearly explain that *Waseelah* consists of seeking nearness to Allah by means of righteousness in order to get closer to Allah.

This refutes any other explanation of *Waseelah* like that of those who consider *Waseelah* to mean directly supplicating to the dead saints. It refutes the erroneous belief held by the *Deobandis* of seeking '*Tawassul*' through the status and honor of the Prophets and saints.

This also refutes the incorrect *Tafseer* by the *Deobandis* that…

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[314] Saheeh al-Bukharee v.6, no.238 and Saheeh Muslim.
[315] *Fath al-Baree* 10/12 and 13.
[316] Soorah al-Maidah (5): 35.
[317] Tafseer Ibn Katheer.

Moulana Aashiq Ilahi Meerathi mentions in *Irshaadul-Mulook*, "It is imperative for the *Salik* (one searching for the path) to have a *Shaik-e-Kamil* (spiritual guide) so that the Shaikh becomes the companion along this road, and explains the ups and downs and the pitfalls of this journey. Hence, Allah says: **"O People of *Eemaan*! Adopt *Taqwa* (god fearing) and search for a *Waseelah* (means) towards Allah."**[318]

Tawassul in the Qur'aan and the Sunnah

The correct means of Tawassul are three…

- *Tawassul* by means of Allah's Beautiful Names,
- *Tawassul* by means of righteous deeds of the supplicant and,
- *Tawassul* by means of a supplication made by a righteous person.

(1) *Tawassul* by means of Allah's Beautiful Names

Allah says: **"And to Allah belongs all the beautiful Names, so call upon Him by them."**[319]

Tawassul by means of Allah's Beautiful Names is to invoke Allah mentioning His Beautiful Names, like saying, "O Allah, I ask you for You being the Most Merciful, the Bestower of Mercy, the Most Gracious, the All-Knower that You grant me safety and well being…" This form of *Tawassul* is known from numerous Ahaadeeth.

The Messenger of Allah ﷺ would say before giving *salaam* in his prayer: **"O Allah! By Your Knowledge of the hidden and Unseen, and Your Power over the creation, grant me life for as long as You Know that life is good for me, and grant me death when death is good for me…"**[320]

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[318] *Irshaadul-Mulook* (Eng. Trans.) p.46.
[319] Soorah al-A'raf (7): 180.
[320] (Saheeh) al-Haakim, an-Nisa'ee and others.

Once, the Messenger of Allah ﷺ saw a man saying in his *Tashahhud*: 'I ask You by virtue of the fact that all praise belongs to You, none has the right to be worshiped but You Alone, having no partner. The Great Bestower of all blessings, O Originator of the Heavens and the Earth. O Possessor of Majesty and Honor, O Ever-Living, O Sustainer and Protector of all that exists. Indeed, I ask You for Paradise, and I seek Your Refuge from the Fire." So the Prophet ﷺ said to his companions: **"Do you know what he has supplicated with?"** They said: "Allah and His Messenger ﷺ know best." He said: **"By Him in Whose Hand is my soul, he has supplicated to Allah by His Great Name, if He is called upon by them, He responds and if He is asked by it, He gives."**[321]

Anas ﷺ reported saying, when a matter grieved the Prophet ﷺ, he would say: **"O Ever-Living, O Sustainer and Protector of all that exists, by Your Mercy I beg of Your aid."**[322]

(2) *Tawassul* by means of Righteous deeds of the Supplicant

"Those who say: 'Our Lord! We have Indeed, **believed, so forgive us our sins and save us from the punishment of the Fire'"**[323]

Tawassul by means of righteous deeds is to invoke Allah by mentioning one's righteous actions, in which he feared Allah and hoped for His Mercy and reward, while giving precedence to His obedience. Like saying,

"Our Lord! We have believed in what You have sent down, and we follow the Messenger; so write us down among those who bear witness (to the truth i.e. none has the right to be worshiped **except Allah)."**[324]

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[321] Abu Dawood, An-Nisa'ee, Musnad Ahmad and others.
[322] (Hasan) At-Tirmidhee and al-Haakim.
[323] Soorah aali-Imraan (3): 6.
[324] Soorah al-Imraan (3): 53.

"Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith; 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with *Al-Abraar* (those who are obedient to Allah and strictly follow His orders)."[325]

This form of *Tawassul* is also mentioned in a number of *Ahaadeeth* of Allah's Messenger ﷺ. From amongst them is the famous story of the companions of the cave. The Messenger of Allah ﷺ mentioned the story of three men who spent a night in a cave. A boulder rolled down from the mountain and blocked the entrance of the cave. So, they supplicated to Allah by means of their righteous actions. One of them mentioned his obedience towards his elderly parents, the other mentioned an incident when he refrained from *zina* (adultery) despite having the means to do so, and the third mentioned an incident in which he was truthful and honest in a monetary matter. Allah, the Exalted, upon hearing their supplication moved the rock from the entrance of the cave.[326]

(3) *Tawassul* by means of a Supplication made by a Righteous Person

This third type of *Tawassul* is to ask any righteous living person to make *Du'aa* (supplication) for oneself.

Anas ﷺ reported saying: "The people were afflicted with drought in the time of the Prophet ﷺ, so whilst the Prophet ﷺ was giving the *Khutbah* (sermon) on the day of *Jumuah*, a Bedouin stood and said: "O Messenger of Allah ﷺ! The livestock are dying and the children are hungry, so supplicate to Allah for us." So he ﷺ raised his hands and supplicated and we could not see any trace of clouds. By Him, in Whose Hands is my soul, as soon as he had lowered his hands, clouds like mountains had gathered, and he

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325 Soorah al-Imraan (3): 193 and others in the Qur'aan like: Soorah aali-Imraan (3): 6, Soorah al-Muminoon (23): 109, etc.
326 Saheeh al-Bukharee vol.3, no.472.

did not descend from his *minbar* (pulpit) until I saw rain dripping from his beard..."[327]

Tawassul by means of a Supplication made by a Righteous Person is also reported from the practice of the Sahabah ﷺ. Anas Ibn Malik ﷺ narrates from Umar Ibn Khattab ﷺ that when the people suffered from drought he used to ask al-Abbas Ibn Mutallib ﷺ to pray for rain for them. He used to say: "O Allah we used to request our Prophet ﷺ to supplicate to You for rain, and You would bless us with rain. Now, we ask the uncle of our Prophet ﷺ to supplicate to You, so grant us rain."[328]

Also the noble *Tabi'e*, Sulaym Ibn Aamir al-Khabairee, reported: "The sky withheld any rain, so Muawiyah Ibn Abee Sufyan and the people of Damascus went out to pray for rain. When Muawiyah sat upon the *minbar* he said: "O Allah! We are today asking the best and most noble amongst us to supplicate to You for us, O Allah, today we put Yazeed Ibn al-Aswad al-Jurashee forward to supplicate to You for us." Then Yazeed raised his hands and so did the people, and it rained until people could hardly reach their houses.[329]

Apart from these three correct manners of *Tawassul*, there is no authentic proof for any other form of *Tawassul* in the Qur'aan or the Sunnah.

Tawassul* According to the *Deobandis

In the words of *Moulana* Ashraf Ali Thanvi, the *Deobandi* concept of *Tawassul* is, "to supplicate directly to Allah *Ta'ala*, asking Him to accept one's *Du'aa* by virtue of the *barkat* (auspiciousness) of a pious created being (a Prophet or a *Wali*)"[330]

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[327] Saheeh al-Bukharee.
[328] Saheeh al-Bukharee.
[329] Reported by al-Hafidh Ibn Asaakir in his *Tareekh* (18/151/1).
[330] Quoted from *Kitabul Janaiz* (Hanafee), p.21 - 24 published by Majlisul Ulema.

Fazaail-e-Aamaal mentions a number of stories in support of this erroneous means of *Tawassul*.

In '*Fazaail-e-Hajj*' is the story of *Hazrat* Allama Qastalani, who says, "Once I became severely ill that doctors despaired for my health. For many years, I remained thus. Then, one day on 28th of *Jumadil 'Ula* 893 AH, while in Mecca I prayed to Allah through the *Waseelah* of *Rasoolullah* (Allah's Messenger) that Allah may heal me of my affliction. While I was asleep, I saw a vision in which I saw a man with a piece of paper in his hand in which it was written: '*Rasoolullah* has commanded that this medicine be given to Ahmad Ibn Qastalani.' When I awoke, I discovered that no sign of my illness remained."[331]

Waseelah of *Sufi* Shaikhs

The *Deobandis* believe in the *Waseelah* by honor of their *Sufi* Shaikhs and elders. *Moulana* Zakariyah, the author of *Fazaail-e-Aamaal*, mentions the entire *Shajarah* of his Shaikh, Rasheed Ahmad Gangohi in his book, '*Mashaikh-e-Chist*.'[332] [A *Shajarah* is similar to a family tree, except that a *Shajarah* has a chronological order of *Sufi* Shaikhs related by the pledge (*Bai'ah*)]

Moulana Zakariyah says, "The aim of reciting the *Shajarah* is *Tawassul* (to supplicate to Allah for mercy through the medium of their name). Hence, it is appropriate to begin from the lowest one in the *Shajarah* progressing to the highest."[333] [334]

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331 *Faazail-e-Aamal*, (Eng. Trans.), Virtues of Hajj, Chapter.9, p.170, story no.11 (New Edition 1982, Published by Dini Book Depot - Delhi).

332 *Mashaikh-e-Chist* (Eng. Trans.), p.9.

333 This *Shajarah* has 39 names of *Soofi* Shaikh in all. It starts with *Khalil* Ahmad, then Rasheed Ahmad Gungohi, all the way up till the *Tabi'e* Hasan Basree, then Ali ﷺ and then the Messenger of Allah ﷺ. In fact, Ali ﷺ has been mentioned as the head of the *Chisti Tareeqah*. One wonders, how a *Tareeqah*, which starts with Alee should be named a *Chisti Tareeqah*, when the first reference to a *Chisti*, comes after 14 links.

***Waseelah* of Dogs:** *Moulana* Zakariyah further brings a statement in *Mashaikh-e-Chist*, "O Allah! Accept me through the medium (*Waseelah*) of this dog."[335]

This type of *Waseelah* 'by virtue or honor of a pious person' that the *Deobandis* encourage has no proof from the Qur'aan and the Sunnah.

The Qur'aan mentions supplications of the Prophets, the Messengers, pious slaves and believers[336] but none of them contain 'seeking closeness to Allah by means of the status of Prophets or righteous men.'

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[334] *Mashaikh-e-Chist* (Eng. Trans.), p.9.

[335] *Mashaikh-e-Chist* (Eng. Trans.), p.97.

[336] The Qur'aan mentions numerous supplications of the Prophets and Messengers, some of them are:

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire." [Soorah al-Baqarah (2): 201]

"In Allah we put our trust. Our lord! Make us not a trial for the folk who are *dhalimeen* (polytheist and wrong-doers). And save us by Your Mercy from the disbelieving folk." [Soorah Yunus (10): 85-86]

"And (remember) when Ibraheem said: "O my Lord! Make this city (Mecca) one of peace and security and keep me and my sons away from worshiping idols. O my Lord! Make me one who offers prayers perfectly, and (also) from my offspring, our Lord! And accept my invocation. 'Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established." [Soorah Ibraheem (14): 35 and 40-41]

"Moses said: "O My Lord! Open for me my chest (grant me self-confidence, contentment and boldness). And ease my task for me; and make loose the knot (the defect) from my tongue (i.e. remove the incorrectness from my speech)." [Soorah Ta-Ha (20): 25-27]

"Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment." [Soorah al-Furqan (25): 65]

The *Deobandi's* Error in Understanding the Prohibited forms of *Waseelah*

Not only do the *Deobandis* misunderstand the permissible forms of *Waseelah* but they also misunderstand the prohibited form of *Waseelah*. They consider direct invocation of the Prophets or Awliya as an impermissible form of *Waseelah*.

Mufti Abdur Rahim Lajpuri says, "The impermissible mediation (*Waseelah*) is that in which a person or thing other than Allah is considered a helper and a redresser that they alone will help one and will fulfill one's need with their help. To cherish such a belief is not proper."[337]

Moulana Ashraf Ali says, "To supplicate (or make *Du'aa*) directly to created beings is the way of the *Mushrikeen* (the polytheists). This form of *Tawassul* is unanimously *Haraam* (prohibited)."[338]

What is mentioned here in the two quotes is not a case of *Waseelah* at all because to directly call upon a Prophet or a *Wali* is not intercession, but is outright invocation to other than Allah for fulfilling one's needs. This is openly making partners in the worship of Allah.

As for the Aqeedah that, "a person … other than Allah is considered a helper and a redresser that **they alone will help one** and will fulfill one's need"

Then even the Mushrikeen (the Arab pagans), who supplicated to idols seeking their intercession (*Waseelah*) with Allah, did not consider the idols of pious men to be independent and self-sufficient helpers. This is clearly evident from their *Talbiyah* of Hajj when they would say, "Here I am at Your service, O Allah! There is no associate with You. Except a partner, whom You own and He does not own anything."[339]

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[337] *Fatawa Rahimiyyah* vol: 3 by Mufti Sayyid Abdur Rahim Lajpuri, p.5.
[338] Quoted from *Kitabul Janaiz* (*Hanafee*), p.21-24.
[339] See Saheeh Muslim (Eng. Trans.), vol. 2, The Book of Hajj, Hadeth

And when the Messenger of Allah ﷺ asked the father of Imran Ibn Husayn: **"How many gods do you worship today, Husayn?"** His father replied, "Seven, six in the earth and one in Heaven." He asked, **"Which of them do you take account of regarding your hopes and your fears?"** <u>Husayn replied the one in the Heaven</u>.[340]

The *Shirk* of the *Mushrikeen* (the Pagan Arabs) was that they called upon their dead righteous people and Angels to intercede for them with Allah. And Allah said regarding their actions: **"They worship besides Allah things that hurt them not, nor profit them, and they say: <u>"These are only our intercessors with Allah."</u>**[341] And thus their practice was declared as *Shirk* and worship to other than Allah.

Calling upon other than Allah is *Shirk*:

As the *Deobandi*'s *Kitabul Janaiz* mentions, "The Islamic meaning of *Waseelah* does not consist of praying or making *Du'aa* to *Rasoolullah* or any other created being. Islam teaches that the only Being to whom prayers and *Du'aa* have to be directed is Allah. Directing one's prayer and *Du'aa* to any being other than Allah is *Shirk* or polytheism, and *Shirk* is the worst of sins committed against Allah"[342]

Though the *Deobandis* consider direct invocation of other than Allah to be *Shirk*, the *Fazaail-e-Aamaal* has several incidents in 'Virtues of Charity and Hajj' that involve direct invocation to the Messenger of Allah ﷺ. Mentioned below are some of them:

1. In one story, a man named Abu Muhammad had to repay 80 gold coins that were kept as a trust with him. He spent the money and had no one who could help him repay back the 80 gold coins.

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no. 2671.

[340] Sunan at-Tirmidhee, no. 2465.

[341] Soorah Yunus (10): 18.

[342] K*itabul Janaiz* (Hanafee), p.21-24.

So he ... "…then went to the grave of *Rasoolullah*, where he made *Du'aa* for the whole night, sometimes at the grave and sometime at the *minbar* (pulpit), begging for a way out of his predicament. In the latter part of the night, he heard a voice coming to him from the darkness near the grave saying, 'O Abu Muhammad, take this'. My father stretched forth his hand and a bag was given to him. In it was 80 gold coins!"[343]

2. In another story, a traveler said at the grave of the Messenger of Allah ﷺ: "I have come from Egypt and for five months now, I have been in your presence. I beg of Allah and of you that one such person should take charge of feeding me, so that I be made able to depart homewards from here. Thereafter, I prayed for further things, went and sat down near the *Minbar* (pulpit)." A man then came to him and gave him food to eat that consisted of bread, ghee and dates. After the hungry man had eaten to his fill, he was given the remaining food in a basket along with about one *sa'a* (7 kilogram's) of dates. The man (who fed the traveler) then said: "By Allah, do not ever complain to my grandfather, *Rasoolullah* again. It disturbs him greatly. For, as long as, you remain here and whenever you have the need for food, it shall be sent for you." He then sent a servant along with the traveler to reach him to the Prophet's grave. Upon reaching *Baqi*, the traveler said to the servant, "It is all right, for now I know the way. You may return. The slave replied: "I have not the right to return without having left you at the grave. Perhaps, *Rasoolullah* will inform my master if I should."[344]

3. "*Hazrat* Ibn Jalaa relates, "While in Medina, I once suffered tremendous hunger. It became so unbearable that I presented myself at the grave of *Rasoolullah* and said, "O *Rasoolullah*, I suffer great hunger. I am now your guest." Thereafter, sleep overtook

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343 *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj, Chapter.9, p.177, story no.21, (New Edition 1982, Published by Dini Book Depot - Delhi). A similar story is mentioned on p.178 (story no.24)

344 *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj, Chapter:. 9, p.180, story no28, (New Edition 1982, Published by Dini Book Depot - Delhi).

me and in a vision I saw *Rasoolullah* gave me a piece of bread. I ate half of it and when I woke up, I found myself with the other half of that piece of bread still in my hands."[345]

4. "In Medina, there lived a woman from the *Hashimi* family, whose servants used to ill-treat her. She went with her complaints to *Rasoolullah* where she poured out her heart. From the grave was heard this reply, "Do you not prefer to follow my excellent example. Have patience, as I patiently persevered." She said: 'After hearing that voice all my grief disappeared and all the servants who used to annoy me passed away."[346]

5. Yet in another story, three men fasted for days on end since they could not find food. One of them went to the grave of *Rasoolullah* and said: "O *Rasoolullah* hunger has overtaken us." Soon afterwards ... "a man from *Alawi* family knocked at the door. We opened the door and found a man with two servants, each one carrying a large basket with many delicious foods." The man from the *Alawi* family said before leaving, "You have complained about hunger to *Rasoolullah*. I have seen *Rasoolullah* in a dream and he commanded me to bring food to you.[347]

***Deobandis* are in Clear Opposition to the *Aqeedah* (Belief) of Imam Abu Haneefah**

Moulana Zakariyah encourages people to seek the intercession of Allah's Messenger ﷺ and says in *Fazaail-e-Hajj* (p.151) "After greeting the Prophet, pray to Allah through the name of the

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345 *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj Chapter.9, p.178, story no.23, (New Edition 1982, Published by Dini Book Depot - Delhi). Similar incidents have been mentioned on p.171 (story no.8).
346 *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj Chapter.9, p.175, story no.16, (New Edition 1982, Published by Dini Book Depot - Delhi)
347 *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj, Chapter.9, p.177, story no.22, (New Edition 1982. Published by Dini Book Depot - Delhi). Similar stories have been mentioned on p.179 (story no.27) and p.181 (story no.29)

Messenger of Allah. Beg the intercession of Allah's Messenger. Many learned ones consider it prohibited to accept *Waseelah*."[348]

Imam Abu Haneefah is among the 'many learned ones' mentioned by Moulana Zakariyah as those who prohibit the innovative form of *Waseelah* of asking Allah by honor or virtue of the righteous.

The Proof[349]

It occurs in *Durrul-Mukhtar* (a famous book on *Hanafee Fiqh*) (2/630), 'From Abu Haneefah: "It is not fitting at all that anyone should supplicate to Allah except by Him (Allah), and using such supplications have been permitted and ordered in the like of the Saying of Allah, the Most High, "**And (all) the Most Beautiful Names belong to Allah, so call upon Him by them."**

Its like is also found in *al-Fatawa al-Hindiyyah* (5/280), and al-Qudooree[350] said in his large book of *Fiqh* called *Sharahul-Kharkhee* in the chapter of detested matters: "Bishr Ibn al-Waleed said: 'Abu Yusuf (one of the main students of Imam Abu Haneefah) narrated to us that Abu Haneefah said: 'It is not right that anyone should supplicate to Allah except by Him, and I hate that anyone should say: 'By the right of so and so' or 'By the right of your Prophets and Messengers' or 'By the right of your sacred house and the sacred area (of Muzdalifah)."[351]

Az-Zubaydee says in *Sharah-Ihyaa* (2/285): "Abu Haneefah and his two companions hated that a person should say, 'I ask You by the right of so and so' or 'By the right of Your Prophets and Messengers' or 'By the right of the sacred house and sacred area (of *Muzdalifah*)' and the like, since no one has any right upon

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[348] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Hajj Chapter.9, p.151, no.32, (New Edition 1982, Published by Dini Book Depot - Delhi)

[349] Taken from the book "*Tawassul* - its types and its rulings" by the leading Hadeeth scholar of our times, Shaikh Naasiruddeen al-Albanee. Pgs.45-47.

[350] He is Abu Hasan Ahmad Ibn Muhammad Ibn Ja'far Ibn Hamdan, the scholar of *Fiqh* and he was the teacher of *al-Khateebul-Baghdaadee*. He was born in 362H and died in 428H.

[351] Also See, *Sharah Aqeedah at-Tahawiyah*, p.237.

Allah. Likewise, Abu Haneefah and Mohammed Ibn Hasan ash-Shaybanee[352] hated that a person who made supplication should say: 'O Allah I ask you by the glory of Your Throne.'"

Al-Qudooree also said: "Asking Him by His creation is not allowed since the creation had no right over the Creator, therefore it cannot be allowed."[353]

From these quotes it is clearly seen that Imam Abu Haneefah and his students hated the kind of *Waseelah* that the *Deobandis* promote enthusiastically.

The *Deobandis* claim to be staunch *Hanafees* and oblige a *Hanafee* to follow the *Madhhab* of the Imam in every aspect of the religion, lest it is feared that he may loose his religion. [354] Yet, they completely ignore the teachings of Imam Abu Haneefah on *Waseelah*.

Mufti Abdur Rahim Lajpuri , the prominent *Deobandi* scholar and author of *Fatawa Rahimiyyah*, refutes the very saying of Imam Abu Haneefah, "I hate that anyone should say: 'By the right of so and so' or 'By the right of your Prophets and Messengers' or…"

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[352] He too is among the prominent students of Imaam Abu Haneefah.
[353] Shaikh al-Islam Ibn Taymiyyah reports this in *al-Qaa'idatul-Jalijjah*.
[354] It has been mentioned in *Kitabul-Imaan* that: "Belief in the Islamic concept of *Taqleed* is essential for the protection of *Eemaan*. Without *Taqleed*, one cannot obtain a true understanding of *Eemaan* and Islam. The concept of *Taqleed* (to follow a particular *Madhhab*) is an obligatory injunction of the *Sharee'ah*… Anyone searching for the *Haqq*, for guidance and for the Sunnah beyond the confines of these four *Madhaahib* (plural of *Madhhab*) is bound to plod the path of deviation at the peril of his Eemaan… When a person switches from one *Madhhab* to another *Madhhab*, he shall be inflicted with *Ta'zeer*. [*Ta'zeer* refers to punishment meted out by an Islamic court. Such punishment may either be flogging or imprisonment.]… Strict adherence to a particular *Madhhab* is an essential requirement of the *Sharee'ah*… Trifling therewith by flitting from one *Madhhab* to another spell the ultimate ruin of one's Imaan. [*Kitabul Imaan*, p.72-74]

He (Mufti Abdur Rahim Lajpuri) says, "(to say) O Allah! For the right of such and such! (*Ilahi Behaq-e-fulan!*) is proper. Some divines have dissented from the word *'Bahaqq-e'* and have argued on the basis of the saying, 'The creatures have no right upon the Creator.' <u>But this is not correct</u>."[355]

The *Deobandis* thus refute the correct beliefs of their Imam, though they dare not mention his name, rather say: "<u>Many learned ones consider it prohibited…</u>" or <u>"Some divines have dissented from the word…</u>" as in the statements of both, *Moulana* Zakariyah and Mufti Abdur Rahim Lajpuri.

The Hadeeth of Blind Man[356]

Those who consider *Tawassul* to be permissible by means of the status, honor and right of Allah's Messenger ﷺ and righteous people, often quote the Hadeeth of the blind man to support their erroneous view.

Narrated Uthmaan Ibn Haneef: 'A blind man came to the Prophet ﷺ and said: 'Supplicate to Allah that He should cure me." So he said, if you wish I will supplicate for you, and if you wish I will delay that for that is better (and in a narration, **'and if you wish have patience and that is better for you'**). So he said: "Supplicate to Him." So he ﷺ ordered him (the blind man) to make wudhu well, and to pray two *Raka'ahs* and to supplicate with this *Du'aa*: **"O Allah I ask You and turn to You by means of Your Prophet Muhammad ﷺ, the Prophet of mercy, O Muhammad I have turned by means of you (i.e. your *Du'aa*) to my Lord in this need of mine, so that it may be fulfilled for me, O Allah accept his *Shafaah* on my behalf, and accept my *Shafaah* for him (to be accepted for me)." So, the man did it and he was cured.'**[357]

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[355] *Fatawa Rahimiyyah* (Eng. Trans.) vol.3 pg. 5.
[356] Adapted from the book, '*Tawassul* – Its Types and Rulings', by Shaikh Muhammad Nasiruddeen al-Albanee.
[357] Reported in al-Musnad (4/138), by at-Timidhee (4/281-282), Ibn Majah (1/418) and others.

This Hadeeth does not prove Tawassul by means of the honor or the status, rather it proves the third type of prescribed and lawful *Tawassul*; i.e. *Tawassul* by means of *Du'aa* of a righteous person, because …

(a) The intent of the blind man, who came to Allah's Messenger ﷺ, was Tawassul by means of the Prophet's ﷺ Du'aa (third type of Tawassul) and therefore, he said: "Supplicate to Allah that He should cure me." If the blind man wanted to use the status and honor of Allah's Messenger ﷺ as means of nearness to Allah, then he would have had no need to go to the Prophet ﷺ and ask him to supplicate. He could have stayed back and supplicated directly to Allah by mentioning the name of Allah's Messenger, his status and position. But he was an Arab, and he completely understood the meaning of the word '*Tawassul*' in the Arabic language that *Tawassul* is to ask a pious person to supplicate and it is not merely a word said by a needy person mentioning the name of some person as an intermediary!

(b) The Prophet ﷺ made Du'aa for the blind man and taught him to say, "…O Allah! Accept his *Shafaah* on my behalf, and accept my *Shafaah* for him (to be accepted for me)…" It is argued that the *Shafaah* mentioned in the supplication refers to intercession.

But, if *Shafaah* here means intercession then what is the blind man's *Shafaah* for Allah's Messenger ﷺ? Therefore, *Shafaah* means Du'aa. So, it means, **"…O Allah! Accept his *Du'aa* on my behalf, and accept my *Du'aa* for him (to be accepted for me)…"**

This is also the meaning of the statement, **"O Allah I ask You and turn to You by means of Your Prophet Muhammad ﷺ…"** that is **"O Allah I ask You and turn to You by means of (the supplication of) Your Prophet Muhammad ﷺ…"** and does not mean turning to Allah by means of the person of Allah's Messenger.

Conclusion

In this chapter, we have seen the three permissible types of *Tawassul*, and making *Du'aa* by means of the honor or position of the righteous is not one of them. Rather, this type of *Tawassul* that is followed by the *Deobandis* is an innovation. It has been clearly condemned by Imam Abu Haneefah, whom the *Deobandis* claim to follow.

We have also seen how the *Deobandis* consider direct invocation of the righteous to be a form of incorrect *Waseelah* and this is no *Waseelah* at all but outright *Shirk.* Many stories mentioned in *Fazaail-e-Aamaal* encourage towards clear supplication directed towards the Prophet ﷺ, for which there can be no excuses or justification.

Chapter: 8

Worship in Islam

Chapter 8: Worship in Islam

Introduction

Worship is an essential and inseparable part of the religion of Islam. In Islamic terminology, *Ibaadah* (worship) is a comprehensive term that encompasses everything that Allah loves and is pleased with, of both statements and actions – both apparent and hidden. It embodies (represents) utmost love of Allah through the utmost degree of submission. Hence, *Salaat*, *Zakaat*, *Saum*, Hajj, being truthful in speech, fulfilling one's trust, kindness towards parents, maintaining relations with kin; fulfilling pledges; commanding the good; forbidding the evil; *Jihad* against the disbelievers and the hypocrites, being beneficent towards the neighbor, the orphan, the poor person, the traveler and the owned human or animal, supplication, remembrance (of Allah), recitation (of the Qur'aan) and the like of all such, are types of worship.[358]

The importance of worship in Islam can be realized from the fact that, Allah, the Most Merciful, says in the Qur'aan, **"I did not create Jinn and mankind except for my worship (Alone)."**[359] Worship being the sole purpose of creation is binding upon every human being. Allah says, **"O mankind worship your Lord, Who created you and those who were before you, so that you may become pious,"** followed by a strict warning and prohibition of joining partners with Him: **"…do not set up rivals unto Allah while you know (that there is nothing similar to Him)."**[360]

Narrated Mu'adh bin Jabal ﵁, 'The Messenger of Allah ﷺ said: **"O Mu'adh! Do you know what is the right of Allah on His slaves?"** I (Mu'adh bin Jabal) said: "Allah and His Messenger ﷺ know best." The Prophet ﷺ said**: "(the Right of Allah on His slaves is) to worship Him (Allah) Alone and join none (as partners) in worship with Him."** Then he ﷺ asked: **"Do you**

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358 See Introduction of, 'Ibn Taymiyyah's Essay on Servitude.'
359 Soorah ad-Dhariyaat (51): 56.
360 Soorah al-Baqarah (2): 21-22.

know what is their (slaves) right upon Him?" I replied: "Allah and His Messenger ﷺ know best." The Prophet ﷺ said: **"Not to punish them (if they worship Him alone)."**[361]

Along these lines, if someone abandons the worship of Allah, the Exalted, he has not only destroyed the purpose of his creation but also violated the Right of Allah on him. Since worship is a sign of humility - abandoning worship is a sign of pride and arrogance, and Allah says, **"…But as for those who refuse His worship and were proud, He will punish them with a painful torment and they will not find for themselves besides Allah any protectors and helper."**[362]

The concept of the Sufis with regards to worship

Sufi concepts with regards to worship suffer from both innovation and extremism. This is apparent in the entire *Fazaail-e-Aamaal*, whether in the chapter of virtues of *Salaat* or *Sadaqat* or *Darood*. But in this chapter, we shall focus our discussion on *Dhikr* and *Sufi* concepts related to it, in order to analyze the gross misunderstanding of the *Sufis* in issues of *Ibaadah*.

Dhikr - Remembering Allah, the Exalted

Dhikr or remembrance of Allah has been used in the Qur'aan and the Sunnah to refer to the prayer, the Friday prayer, supplication, good advice, the Qur'aan and even the Messenger of Allah ﷺ. Thus, just like *Ibaadah*, *Dhikr* too is a comprehensive term that refers to those actions of the tongue that please Allah. This is apparent from the Hadeeth of Allah's Messenger, **"The world and all that it contains is cursed, except for the remembrance of Allah and what supports it, and a scholar and a student."**[363]

Dhikr is also used to refer to the practice of glorifying Allah by mentioning His Names, saying '*Subhan Allahi wabi Hamdihi Subhana Rabbiyal Adheem*', the *Shahadah*, the *Tasbeeh* after the *Salaat*

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[361] Saheeh al-Bukharee vol.9, no.470 and Saheeh Muslim.
[362] Soorah an-Nisa (4): 172-173.
[363] Sunan Ibn Majah (no.4112) and authenticated by Shaikh al-Albanee in *Saheeh al-Jamee* (no.3414).

as has been prescribed in the various *Ahaadeeth* of Allah's Messenger ﷺ. Other highly recommended forms of *Dhikr* include the recitation of the Qur'aan, sending blessings (*Darood*) upon the Messenger of Allah ﷺ, and *Du'aa* (supplications) from the Sunnah.

The believers have been commanded by Allah to remember Him much, **"O you who believe! Remember Allah with much remembrance."**[364], because conscious and attentive remembrance of Allah keeps a person aware of Allah, increases the faith, bestows *Taqwa* (fear of Allah) and brings tranquility to the heart. "Indeed, **the believers are none other than those whom when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'aan) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone)."**[365]

"Those who believed and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest."[366]

These Qur'aanic verses show the virtues and effects of *Dhikr*.

The *Sufi*s, however, have their own concepts with regards to *Dhikr*, whereby at times, they exaggerate greatly in the prescribed forms of *Dhikr* whilst at others, they simply utter '*Hu*, *Hu*' that means 'He He', which is neither from the prescribed *Dhikr* nor does it have any meaning on its own. They also add conditions with regards to the place, posture and breathing during *Dhikr*.

Even the effects that the *Sufi*s claim from their *Dhikr* is in no way similar to the effects of the *Dhikr* prescribed in the Qur'aan and the Sunnah. *Sufi*s at times due to the intensity of the *Dhikr* loose their sanity and utter the weirdest statements.

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[364] Soorah al-Ahzab (33): 41.
[365] Soorah al-Anfaal (8): 2.
[366] Soorah ar-Rad (13): 28.

Following is a detailed explanation of the *Sufi* concepts based solely upon quotation from the books of the *Deobandis*.

Exaggeration and Innovation of the *Sufi*s in Worship

(1) Taking the Dhikr from other than Allah's Messenger

It has been mentioned in *Irshaadul-Mulook*: "Among the conditions for *Dhikr* is to acquire the *Dhikr* from a Shaikh of *Dhikr* just as the Sahabah took their *Dhikr* from *Rasoolullah*."[367]

This condition in *Irshaadul-Mulook* gives the *Sufi*s their allowance to prescribe innovative forms of *Dhikr* to their *Mureeds* (disciples).

Comparing the *Sufi* Shaikhs to the Messenger of Allah ﷺ is a clear error, because the Sahabah ﵃ refered to the Messenger of Allah ﷺ for guidance since he was the sole recipient of revelation from Allah. But the *Sufi* Shaikhs do not receive any revelation from Allah that their disciples must take *Dhikr* from them. This comparison is therefore false because comparison is only done in similar matters.

Allah says: **"O you who believe! Obey Allah and obey the Messenger and make not vain your deeds."**[368] Hence, any matter of the religion that does not have its origin from the Sunnah can never be beneficial or a source of guidance. This is why the *Sufi Dhikr* is a source of hardship, torture, anxiety and insanity – as we shall see with ample proofs in this chapter, *Insha'Allah*.

(2) The Manner of the *Sufi Dhikr*

From *Irshaadul-Mulook*, "The *Dhakir* (one involved in *Dhikr*) should maintain his body, clothes, and place clean. He should acquire perfect purity by *wudhu* and *ghusl* and then sit in the *Tashahhud* position facing *Kiblah*, keeping both his hands on his

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[367] *Irshaadul-Mulook* (Eng. Trans.) p.93.
[368] Soorah Muhammad (47): 33.

thighs in close proximity to the knees. Alternatively, hold back the right hand with the palm of the left hand, gripping the right thumb with the left thumb… Thereafter, close the eyes and either inaudibly or a slightly raised voice, in whatever manner the Shaikh has instructed, focusing the heart on Allah, recite *La-ilaha illaAllah* repeatedly, expelling with full force and full attention of the heart all good and bad thought from the heart. Draw *La-Ilaha* from the heart and deliver with full force *ill Allah* into the heart."[369]

This quote describes the manners of the *Dhikr* of the *Sufi*s, for which there is no proof in the Sunnah. The *Sufi*s act upon these types of *Dhikr* upon the prescription of their "Shaikhs of *Dhikr*."

(3) Achieving *Fanaa* through *Dhikr*

From *Shamaaim-e-Imdaadiyah*, "… its reality (*Wahdat al-Wajood*) is experienced only when a disciple becomes distant from his own self by striving hard and ignoring every danger. Because when a person becomes unaware of his self, he is unaware of everything. Nothing remains in his thoughts or his sight except Allah. Therefore, all concentration of the disciple is upon Allah. When nothing distracts his attention and he meditates his mind on Allah; then when he opens his eyes, he sees nothing but Allah. (At this stage) the *Dhikr* of *Hu Hu* (He He) turns to *Ana Ana* (Me Me). This stage is called *Fanah der Fanah*… (Similarly) from the special *Ummah*, Ba Yazid Bastami said: '*Subhaani maa Aadhaam-Shaani* (Far removed am I from all imperfections, how great is my state) and Mansoor Hallaj said: '*Anal-Haqq*' (I am the Truth) [370]

This quote shows the beliefs of the *Sufi*s and what they wish to achieve by their *Dhikr*. Their *Dhikr* causes them to experience *Wahdat al-Wajood*, as they claim.

[369] *Irshaadul-Mulook* (Eng. Trans.) p.92-93.
[370] *Shamaaim-e-Imdaadiyah*, p.36.

(4) *Dhikr* in Isolation and Seclusion

Irshaadul-Mulook states, "The *Khalwat Khana* (the place of solitude) should be such a small cubicle wherein one may sit cross-legged at the time of *Dhikr* and stand erect for *Salaat*. It should be dark inside, not allowing penetrating sunlight and light of the day."[371]

This "*Khalwat Khana*" is similar to the extreme punishment reserved only for hardened criminals at prisons whereby they are put in a dungeon secluded from the other prisoners without sunlight or fresh air. Such self-imposed punishments have not been prescribed by Allah and His Messenger ﷺ. **"Allah intends for you ease and He does not want to make things difficult for you."**[372]

It should be noted here that the *Khilwah* is a *Sufi* practice on its own and is in no way related to the *Itikaf* in the *Masjid*. *Itikaf* involves seclusion from worldly desires, avoiding vain talk and devoting one's time purely to worship Allah. It has no likeness to the *Sufi*'s practice of seclusion in a claustrophobic room with no sunlight or fresh air. *Itikaf* in the *Masjids* is not done with the extremist belief of abandoning the society because unlike *Sufism*, Islam teaches the middle course between associating with the people in order to benefit them and avoiding the wastage of time in vain talk and frivolities. As Ibn Aun, said: "There are three things that I love for myself and for my brothers (in Islam and one of them is)... That they should leave the people except when intending to do good (for them)."[373]

The Messenger of Allah ﷺ said: **"The believer (*Mu'min*) who mixes with people and remains patient on their harms is better than the believer (*Mu'min*) who does not mix with people nor does he remain patient on their harms."**[374]

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[371] *Irshaadul-Mulook* (Eng. Trans.) p.69.
[372] Soorah al-Baqarah (2): 185.
[373] Saheeh al-Bukharee, vol.9, chapter.2, p.282.
[374] (Saheeh) Narrated by Ibn Majah and at-Tirmidhee.

In the *Fazaail-e-Aamaal*, *Moulana* Zakariyah mentions, "…Haatim Asam Balkhy was an ascetic *Sufi*, who secluded himself in a vault for thirty years. He did not speak to anyone except when it was of dire necessity. When he visited the grave of the Prophet, he merely said, 'O Allah! We have come to the grave of your beloved. Do not send us away with desires unfulfilled.' A voice was heard from heaven saying, 'Indeed, have We granted you the favor of visiting the grave of My beloved so that your greatest wish may be granted. Go forth now. We have forgiven you and your companions and all those who are present here."[375]
Not only does this story support the *Sufi*s practice of, "*Khilwah*", but also assigns a great position for those who indulge in it. Keeping with this important *Sufi* ritual of seclusion in small rooms, or *Khanqahs* (hermitage) or graves, *Moulana* Ilyas prescribed it for his *Tableeghi Jamaat*, whereby the *Tableeghi* group goes on its trips for fixed periods of three days, or forty days, or four month. The forty-day period, known to the *Sufi*s as "*Chillah*" is the same term also used by the *Jamaat Tableegh*.[376]

The *Sufi*s claim that the *Chillah* serves as a source of purification. *Moulana* Ashraf Ali Thanvi narrates a strange story related to the forty *Chillah*.

He said, once a devotee went to visit a *Buzurg* (a *Sufi* Shaikh). Upon meeting his Shaikh he was greatly saddened. The *Buzurg* asked, 'What seems to be the matter?' He said, 'On my arrival, I saw a strange thing, that your face looks like that of a pig'. The *Buzurg* said, 'Go and spend a period of *Chillah* (40 days)'. When the devotee returned from *Chillah* his *Buzurg's* face appeared to be like that of a dog. He was asked to spend another *Chillah*. On his return, the face of his *Buzurg* appeared to be like a cat. He again went for a *Chillah* and finally the *Buzurg's* face appeared like a human being. The *Buzurg* said, "These evils were within

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375 *Faazail-e-Aamal*, (Eng. Trans.), Virtues of Hajj, Chapter.9, p.169, story no. 4, (New Edition 1982, Published by Dini Book Depot - Delhi).
376 See, 'The *Soofi* Practices of *Moulana* Muhammad Ilyas' by M Anwarul-Haq. [Awake, vol.4, no. 10, p.37]

you. I am just a mirror. The way your condition is the same you have seen in me."[377]

(5) Holding the breath in *Dhikr*

This is another addition to *Dhikr* that has been prescribed by the *Sufi* Shaikhs, and many references can be found in the books of the *Sufi*s to it. This practice is very similar to the way of the yogis and ascetics in other oriental religions.

Moulana Zakariyah says: "Shah Abu Saeed Nu'mani once wanted to experience the *tajalli*, which he had experienced before, so one day he sat down doing the *shagl* of *Habs-e-dam* (withholding the breath). He resolved that he will not breath as long as the *tajalli* does not manifest even if it means death which he preferred to the insipid life he felt he was leading. He held his breath for several hours until finally manifestations of the *tajalli* occurred.[378]

Moulana Zakariyah says: "*Hazrat* Nizamuddin al-Umri was instructed by his Shaikh to recite '*Allahu*' 90 times, in a single breathe, gradually increasing the number in accordance with his ability. Ultimately, he developed his ability to the extend of up to 400 time with a single breath."[379]

(6) Exaggeration in the number of Dhikr

Fazaail-e-Aamaal exaggerates greatly on the number of *Dhikr*.

Moulana Zakariyah says: "Fortunate are those pious people who send one Lac twenty five thousand (125,000) times *Darood* daily. I have heard about this number from some of the pious ancestors of my own family."[380]

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[377] *Maqtoobat wa Malfoozaat Ashrafeeyah* (Writings and Sayings of Ashraf Ali Thanvi). A biography of Ashraf Ali Thanvi by *Moulana* Muhammad Shareef. p.299.
[378] *Mashaikh-e-Chist* (Eng. Trans.) p.196.
[379] *Mashaikh-e-Chist* (Eng. Trans.) p.192.
[380] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Darood, Chapter. 1, p.10, (Edn. 1985, Published by Dini Book Depot - Delhi).

Sending *Darood* upon Allah's Messenger ﷺ is a very meritorious action, but to recite the *Darood* 125,000 times is not from the Sunnah of Allah's Messenger ﷺ (even if it is possible to accomplish it in the first place).

Furthermore, the *Sufi*s speak of total absorption and oblivion of the world due to constant *Dhikr*.
Moulana Zakariyah says: "Shaikh Muhammad bin Shaik Aarif had gained *Istighraaq* (absorption) to the degree of perfection in the spiritual state known as *Mushaahad-e-Mutlaq* (being in divine presence with the *Batini* heart at all times)."[381]

They also claim that the *Sufi*s whose hearts are continuously involved in *Dhikr*, continue to do so even after their death.
Moulana Zakariyah says: "After the death of *Hazrat* Shaikh Abdul Quddus Gangohi, Shaikh Riknud Deen after completing the ghusl, placed his hand on the blessed breast of *Hazrat*. He felt the movement of *Dhikr-e-Qalbi* (*Dhikr* of the heart)."[382]

We do not find any example of such kind of absorption or *Dhikr* of the heart after death from the lives of the Sahabah ﷺ, who are undoubtedly the best of the worshipers. Moreover, *Dhikr* is an action of the tongue and not the heart, as the Messenger of Allah ﷺ said: **"...Let your tongue be constantly occupied with the remembrance of Allah."**[383]

In Islam, the quantity of deeds does not ensure reward with Allah; rather deeds are accepted by the obedience to Allah's Messenger ﷺ. The following narration of Anas Ibn Malik ﷺ, shows the importance of *Ittiba* (guidance or following).

"A group of three men came to the houses of the wives of the Prophet ﷺ asking how the Prophet ﷺ worshiped (Allah), and when they were informed about that, they considered their

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381 *Mashaikh-e-Chist* (Eng. Trans.) p.171.
382 *Mashaikh-e-Chist* (Eng. Trans.) p.181.
383 at-Tirmidhee (1443).

worship insufficient and said: 'Where are we compared to the Prophet ﷺ as his past and future sins have been forgiven.' Then one of them said: 'I will offer prayer throughout the night for ever.' The other said: 'I will fast throughout the year and will not break my fast.' The third said: 'I will keep away from women and will never marry.' When the Messenger of Allah ﷺ heard this, he called them and said: **"Are you the same people who said so-and so? By Allah!** Indeed, **I am the one who fears Allah the most amongst you, and the most pious of you; yet I fast and break my fast, I pray and I sleep, and I marry women. So he who opposes my Sunnah is not from me."**[384]

Therefore, deeds become insignificant and yield no gain if they are not performed with the *Ittiba* (guidance or following) of Allah's Messenger ﷺ. The three men wanted to perform more prayers and fast, which are great worships, and encouraged by Allah's Messenger ﷺ - but this worship would not benefit them because it lacked the *Ittiba* of Allah's Messenger ﷺ, even though their intention was solely to worship Allah and achieve His pleasure.

The Effects and Benefits of *Dhikr* according to the *Deobandis*:

After an analysis of the *Aqeedah*, manner and exaggeration in the *Sufi Dhikr* (also called, '*Riyaadah*' and '*Shagl*'), we take a look at the end-result of the *Dhikr* as claimed by the *Deobandis* in their books.

Revelation of the past, present and future episodes:
It is mentioned in *Irshaadul-Mulook*, "*Mukashafat* – the sight of *noorani* (spiritual radiant) forms. By virtue of the purity of the heart and the effect of *Dhikr* and *Shagl*, sometimes, past, present and future episodes are revealed."[385]

Dhikr causes the body to dismember:

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[384] Saheeh al-Bukharee.
[385] *Irshaadul-Mulook* (Eng. Trans.) pp. 50.

Moulana Zakariyah mentions, 'Once an *Alim* enquired from *Hazrat* Mianji about the stories of the *Awliya* whose bodies dismember. *Hazrat* Mainji affirmed about this state and narrated to him a story of his uncle who visited *Hazrat* Mian Sahib and his whole body was dismembered. As he saw *Hazrat* Mian Sahib, his various limbs reunited and he sat up asking him not to divulge what he has seen.[386]

Entering of the soul into the body of dead:
Moulana Ashraf Ali Thanvi says, "A *Ruh* may leave its live body and enter the body of a dead person. This can be achieved by *Riyaadah* (excessive *Dhikr*)."[387]

Dhikr causes loss of sanity and induces dancing:
Moulana Zakariyah mentions that Abdul Haqq Quddus Gangohi used to start dancing in the state of ecstasy.[388]

These are some of the alleged effects of the *Sufi Dhikr*. Some of the effects are so extreme that they consider it inappropriate to reveal even in books.

Moulana Ashraf Ali Thanvi writes in his *Malfoozat* that Haji Imdadullah said: "I have deleted two thirds of *Zayaul Quloob* because I was informed by *Ilham* (divine inspiration) that is inappropriate to reveal it. In it (the two thirds) is written the effects of *Ashgaal* (*Dhikr* exercises)."[389]

These quotes show that the *Dhikr* opens the door to endless possibilities for the *Sufi*s. It bestows upon them knowledge of the Unseen, and dismembering of the body and even union with Allah (*Fanaa der Fanaa*). The *Sufi*s claim that their *Dhikr* makes them reach a "stage" or "*Haal*", which makes them experience things like *Wahdat al-Wajood* that cannot be experienced under normal circumstances. The *Sufi*s have uttered the words of open

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386 *Mashaikh-e-Chist* (Eng. Trans.) pp. 213.
387 *Taleemuddin*, p.118.
388 *Mashaikh-e-Chist* (Eng. Trans.) p.188.
389 *Mashaikh-e-Chist*, page no 225.

Kufr in this state, like the saying of "*Anal Haqq*" and "*Subhaani ma-Aadhama Shani*."

Some *Sufi*s are constantly in this state, and become totally oblivious to this world. To the common people they appear insane, but to the *Sufi*s, it is a sign of a very lofty position. They refer to such people as '*Majzoobs*,' (a detailed discussion on the *Majzoobs* follows next). But in reality, what the *Sufi*s experience is a result of the physical and mental abuse of their body. They weaken their senses by starvation, dehydration, chanting for hours together, lack of sleep, mental anxiety, extreme seclusion and wandering in the forests. At times, they force themselves to near death conditions by holding their breath, whilst their body has been weakened by physical abuse.

Irshaadul-Mulook mentions the initial 'experiences' as,
"If during the course of the *Dhikr*, the *Mureed* experiences the vision of good or bad dreams, luminous lights, or a variety of colors, never should he pay slightest attention to these manifestations."[390]

Which form of worship in Islam causes one to see lights, visions, dreams and colors?

The *Sufi* experiences are nothing but hallucinations and imaginations. They experience in their venerable state that which the *Sufi* Shaikhs have already programmed them to experience.

Wahdat al-Wajood too is a product of *Sufi* imaginations, and so is this false claim, "In this high stage of spiritual development, matters pertaining to the *Thaat* (Being of Allah), *Sifaat* (Attributes of Allah), *Af'aal* (Acts of Allah), *Haqaaiq* (realities) as well as relationships between Allah and His servants become manifest."[391]

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[390] *Irshaadul-Mulook* (Eng. Trans.) pp. 60.
[391] *Shariat and Tasawwuf* p.113.

The *Majzoob*

Sometimes the insanity caused by the *Sufi*'s physical and mental abuse is permanent. People in this state can be seen throughout the Indian Subcontinent, especially near the tombs of the *Sufi*s. They are referred to as, "*Majzoob*s". The *Sufi*s glorify the insanity of the *Majzoob*s claiming that their state is not something that is acquired but something bestowed.

"*Majzoobs* are such persons whose hearts are illuminated with *anwar* even before they engage in *Dhikr*. They do not first engage in *Dhikr* and *Shagl*. From the very inception, Allah illumines their hearts and guides them. After being illumined, they engage in *Dhikr*. *Dhikr* is not an onerous task for them. It is their state just as breathing is."[392]

In the words of *Ikhmaalush-Shiyaam*, "Allah has appointed a group among His servants for His obedience. He chose another group for His love… One group has been appointed by Allah for His worship. They engage in outward (*Dhahiri*) acts of *Ibaadah* such as *Nafl*, *Wazeefah*, *Sadaqah*, Hajj and service to mankind. They are occupied night and day in these acts of worship. Their purpose for executing acts of *Ibaadah* is admission to *Jannah* and salvation from *Jahannum*. The second group has been selected by Allah for His love and proximity. While their external acts of *Ibaadah* are less than the *Ibaadah* of the first group, their actual deeds are with their hearts. At all times, they are concerned with Allah. His remembrance permeates their hearts. There is nothing else besides Allah in their hearts. They are not concerned with *Jannah* (Paradise) and *Jahannum* (Hell-Fire)"[393]

The *Sharee'ah* does not apply to *Majzoobs*:

The *Deobandi* translator of *Ikhmaalush Shiyaam* comments: "In the state of *Jazb*, the intellect is overwhelmed by Divine love, hence the *Majzoob* is not liable for the execution of the *Sharee'ah*

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[392] *Ikhmaalush-Shiyaam* (Eng. Trans.) p.187.
[393] *Ikhmaalush-Shiyaam* (Eng. Trans.) p.183.

obligations which are waived for him."[394] In other words, his status is just like the insane person upon whom the *Sharee'ah* is not applicable.

The *Majzoob* is useless even to *Sufism*:

In any field of learning, one who masters a certain subject becomes an asset for it. He becomes an authority on that subject, and is often referred to by novices to that subject. *Sufism* is however, just the opposite. The *Sufis* suffer self-inflicted punishments and hardships, until they drive themselves insane. But once they have reached their goal, they become useless to *Sufism* itself.

"Although a *Majzoob* has attained the goal (*Matloob*), he is not qualified to be a Shaikh because he is unaware of the dangers and calamities of the Road. He is unable to guide and conduct the spiritual sojourn."[395]

Among the conditions of an acceptable *Sufi* Shaikh, *Irshaadul-Mulook* mentions, "He (the Shaikh) should not be lost in a state of ecstasy (i.e. he should not be *maghlubul hal*), making statements in conflict with the *Sharee'ah*. Although such person will himself be absolved (be *ma'zoor*) on account of *ghalbah-e-hal*, he is not fit to be made a Shaikh."[396]

The *Majzoobs* have miraculous powers

Since the *Majzoob* is someone who has reached the pinnacle of *Sufism*, the *Sufi*s ascribe all sorts of powers to them, from helping others miraculously to knowing matters of the Unseen. The books of the *Deobandis* and even the *Fazaail-e-Aamaal* have numerous stories involving *Majzoobs* and their supernatural escapades. The *Deobandis,* who wish to portray themselves as the moderate voice amongst the *Sufi*s, claim that rulings of the *Sharee'ah* are not to be taken from the example of the *Majzoobs*, but the fact remains that

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394 *Ikhmaalush Shiyaam* (Eng. Trans.) p.105.
395 *Irshaadul-Mulook* (Eng. Trans.) p.53.
396 *Irshaadul-Mulook* (Eng. Trans.) p.58.

these stories are used as a source of encouragement or *Targeeb* for the common people and these stories beyond doubt affect the people's *Aqeedah.*

Some example of the *Majzoobs* and their virtues…

1. Mentioned in *Arwaa-e-Thalatha* from *Tazkiratul-Rasheed* that, "In Lahori province, a Punjabi *Majzoob* (recluse) used to reside. Haji Abdur-Rahim Sahib who was a resident of the same locality, set out on a journey to visit *Haramain-Shareefain* (Mecca and Medina) by ship. On the journey, a glass fell down into the sea from *Hazrat*'s (Abdur-Rahim) hand. In just a while, a hand appeared from the sea holding the glass and disappeared as soon as *Hazrat* took the glass. In Lahori, the *Majzoob* said to the servants of Abdur-Rahim, 'A glass had fallen from the hands of your Haji Sahib. It was me who gave it back to him'. When Haji Abdur-Rahim returned from Hajj, he was informed of this saying of the *Majzoob*. Haji Abdur-Rahim said that the incident was true, but he was unable to recognize whose hand it was.[397]

2. *Moulana* Zakariyah says, "One of my trusted friends narrated an event of a scribe of Lukhnow (a city in India) who was habitual of writing *Darood* (blessings on Allah's Messenger ﷺ) one time on a small notebook every morning before the start of his work. He was much worried at the time of his death and said, 'I do not know how would I be treated.' By chance a *Majzoob* (a saint totally absorbed in divine meditation) passed by him and on seeing his condition, he said, 'Do not worry. The notebook has been presented before the Holy Prophet and is being accepted by him.'"[398]

[397] *Arwaah-e-Thalatha* by Ashraf Ali Thanvi, p.444, story no.443.
[398] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Darood*, Chapter.5, p.112, no.8, (Edt. 1985, Published by Dini Book Depot - Delhi).

More Heretical Beliefs of the *Sufi*s in relation to *Ibaadah*

Refraining from Du'aa or Supplication

From *Ikhmaalush-Shiyaam*, "The *Shaan* (disposition) of *Rasoolullah* was to make *Du'aa* in every affair despite his *Radha* and *Tasleem*. Being the highest standard… Some *Ahl-e-Haal* (Awliya in state of spiritual ecstasy) feel that abstention from *Du'aa* is proper and *Adaab* (respect) because it appears as if one is reminding Allah of one's need or if one does not ask, He will not give… Such men (of high state of spiritual ecstasy) do not present their needs, etc. to Allah. They adopt silence and *Radha* since they regard asking to be a conflict with *Adaab* for Allah."[399]

This quotation shows,

- Even after knowing the well-known and well-established Sunnah of Allah's Messenger ﷺ, there is room for ifs and buts!!
- Contrary to the claim, the views of the insane *Majzoob*s or the so-called, 'Awliya in state of spiritual ecstasy' are given consideration and preserved in books.
- The insane *Majzoob*s are more aware of the manners (*Adaab*) of calling upon Allah and being pleased with Allah's Decree than the Messenger of Allah ﷺ, whose practice was to make *Du'aa* to Allah, as he has been commanded by his Lord - **"And your Lord said: "Invoke Me and I will respond to your (invocation)' Verily, those who scorn My worship, will enter Hell in humiliation."**[400]

He ﷺ said, **"Whoever does not supplicate unto Allah, He will be angry with him."**[401] This is because abandoning supplication is leaving an important act of worship and implies showing no need for Allah's Help and Mercy. Allah likes that His slaves ask Him

[399] *Ikhmaalush-Shiyaam* (Eng. Trans.) p.136.
[400] Soorah al-Ghaafir (40): 60.
[401] *Saheeh al-Jamee as-Sagheer* (no: 2414).

and supplicate to Him, and He Descends to the lower Heaven every night, when its third part has passed and Declares: **"I am the King, I am the King! Who is there to invoke Me, so I grant his invocation, who is there to ask Me so I give him, who is there to ask me for forgiveness so I forgive him.' It continues like this until dawn breaks forth."**[402]

The above quote mentions *Ridha* (content) or being satisfied and patient, which has an important place in Islam. Allah says, **"No calamity occurs, but by the permission of Allah, and whosoever believes in Allah, He guides his heart ..."**. Ibn Abbas ﷺ says in the explanation of the above verse, "Allah will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him…"[403]

This *Tafseer* of Ibn Abbas gives great solace and comfort to the grieving heart. But the *Sufi*s here too have their own understanding of "satisfaction on Allah's Decree". Their false understanding keeps them away from *Dawah*, *Jihad*, acquiring of means, seeking livelihood and even *Du'aa*. This false type of *Ridha* is an important *Sufi* belief and they claim that this *Ridha* gives their Shaikhs a lofty position with Allah, as in the following example…

"Once Ghaus Aadham (Shaikh Abdal-Qaadir Jilanee) was sitting with seven great *Awliya* Allah and saw with his exalted spiritual insight that a ship was about to sink in the sea. He stopped the ship from sinking with the help of his spiritual insight and strength. The seven *Awliya* who were steadfast in their love for Allah and in the acceptance of His Decree (Qadr), were greatly angered by this action of Ghaus Aadham and separated him from their gatherings. Ghaus Aadham once noticed seven skeletons. (Upon enquiry) he was told that a beast had supplicated to Allah, "O Allah, Let me eat from the flesh of your friends". All the seven

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402 Saheeh Muslim and others.

403 *Tafseer Ibn Katheer*, Soorah al-Taghabun (64): 11 and *at-Tabaree* 23: 421.

were presented and the beast began to feed on their flesh. When the beast would bite their flesh, they did not show the slightest movement. All the flesh was given in Allah's way and only the bones remained."[404]

Looking Down upon Jannah

1. *Moulana* Zakariyah mentions in *Mashaikh-e-Chist*, "Sometimes the aim of *Ibaadah* is the desire to gain Paradise. This is the *Ibaadah* of the traders, because the motive underlying this worship is to exchange *Ibaadah* for reward. Sometimes, *Ibaadah* is for the fear of punishment. This is the *Ibaadah* of the servants who render their service on account of fear for the employer. One type of worship is such *Ibaadah*, which is not motivated by either desire or fear, but is rendered solely as an expression of gratitude for the favors of Allah. This is the *Ibaadah* of the free people."[405]

2. "On the occasion of Khwaajah Ilw Mumshad Dinwari's death, a *Buzurg* made *Du'aa* for *Jannah* (i.e. may Allah grant *Hazrat* Mumshad Paradise). *Hazrat* Mumshad laughed and said: "For 30 years, Jannah with all its adornments appeared before me, but I did not take a proper look at it even. I yearn for the Master of Jannah."[406]

3. "Once he (*Moulana* Ashraf Ali Thanvi) said, that when we die and go to Jannah, and the Hoorein will come to us, we will ask them to either recite the Qur'aan to us or do their work (that is to say that leave me alone)." Once he said, "I was very sick and am very afraid of dying. I saw *Hazrat* Fatima (the daughter of Allah's Messenger) in a dream and she embraced me in her arms and I got well."[407]

4. "Love for Allah should be purely for His sake, not for the desire of Jannah nor for the fear of *Jahannum*."[408]

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[404] *Shamaaim-e-Imdaadiyah*, p.43.
[405] *Mashaikh-e-Chist* (Eng. Trans.) p.56.
[406] *Mashaikh-e-Chist* (Eng. Trans.) p.128.
[407] *Malfoozat Hakim al-Ummat*, Vol.8, p. 37.
[408] *Irshaadul-Mulook* (Eng. Trans.) p.51.

5. "The acts of virtue, the rectitude and the sincerity of the *Ibaadah* are all bestowals and charity conferred by the Gracious Master (Maula-e-Kareem). Indeed, it is very surprising, unintelligent and absurd to expect to be remunerated for the gifts He bestows to you. How can a *faqir* (beggar) who acquires charity from a person around and demands the benefactor to compensate him? The absurdity is self-evident."[409]

Refutation

Jannah or Paradise is another great blessing of Allah that Shaytaan wishes to deprive the Sufis from.
Allah says in the Qur'aan: **"Allah has promised to the believers, men and women, gardens through which rivers flow to dwell therein forever, and beautiful mansions in Gardens of Paradise. But the greatest bliss is the Good Pleasure of Allah. That is the supreme success."**[410]

The Messenger of Allah ﷺ said, **"…if you ask Allah for anything, ask Him for *Firdaus*, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of the Beneficent."**[411]

The Messenger of Allah ﷺ encouraged asking Allah for Paradise and did not consider it absurd, unintelligent or deficient. What is absurd is the self-contradiction of the *Sufi* claim that worship is not done with the desire for Paradise, and then for them to say…

"Khwaajah Abdul Wahid narrates the following episode: "One night I was overcome with sleep and I missed all my *auraad* and *waza'if* (*Dhikr*). In a dream, I saw the most beautiful girl approaching me. Never had I seen such beauty. She was dressed in silk garments. Her shoes were reciting *Tasbeeh* and her

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409 *Ikhmaalush Shiyaam* (Eng. Trans.) p.82.
410 Soorah at-Tawbah (9): 72.
411 Saheeh al-Bukharee, vol.9, no. 519.

shoelaces *Taqdees* (proclaiming Allah's holiness). She said to me: 'O Ibn Zaid! Strive in my pursuit. I am in search of you.'[412]

These examples show that the *Sufi*s have been misguided by Shaytaan and deprived from the correct understanding of the religion. This is the evil fruit of the plant nurtured by innovation, heresy and desires…

Conclusion

The concept of *Ibaadah* in Islam is very simple and easy but the *Sufi*s have made it complicated and difficult upon themselves, due to ignorance, exaggeration and innovations. Many innovated worship mentioned in the books of the *Deobandis* are beyond the ability of their followers. Whether the *Sufi* Shaikhs ever accomplished what has been claimed about them is a debatable issue in itself!

The *Sufi*s have subjected themselves to trials, and self-imposed hardships, whereas, Allah and His Messenger ﷺ have strictly forbidden any action that harms the body, especially the mind. This is the wisdom behind many prohibitions in Islam like the prohibition of intoxicants and pork. Allah, the Most Merciful, says, **"… and do not cause destruction to yourself at your own hands."**[413]

Allah Messenger ﷺ taught that every part of the body has a right and the believer should respect the right of his body on him. Narrated Abdullah bin Amr ؓ, "Once Allah's Messenger said to me: **"I am told that you pray all night and fast during the day."** I said: "(Yes) I do so." He said: **"If you do so, your eyesight will become weak. No doubt that your body has a right over you, and your family has a right on you, so fast (for some days) and do not fast (for some days), pray (for some time) and then sleep."**[414]

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[412] *Mashaikh-e-Chist* page no. 103.
[413] Soorah al-Baqarah (2): 195.
[414] Saheeh al-Bukharee, (Eng. Trans.) vol.2, p.140.

Even when the obligatory acts of worship could cause harm or hardship, Allah, the Most Merciful, has prescribed easiness, like *Tayammum* if water is harmful for the body, allowance of postponing the obligatory fasting while traveling, etc.

The *Sufi*'s monasticism is a dangerous imitation of the previous nations, who were granted guidance from Allah, but chose to invent their own ways to please Allah and were unable to keep up with their self-imposed hardships. Allah says, **"... and We sent Eesa the son of Maryam, and gave him the Injeel. And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah..."**[415]

Allah's Messenger ﷺ said: **"Do not be severe upon yourselves or Allah will be severe upon you. Certain folk were severe upon themselves and Allah was severe upon them. Their survivors are to be found in cells and monasteries."** (Then he recited the verse): **"Monasticism they invented for themselves, We did not prescribe it for them."**[416]

*Sufi*s have made the goal of worship, the seeking of experiences and hallucinations. In the process, they have not only abandoned many actions from the Sunnah, but have harmed themselves in this life and the Hereafter.

The *Dhikr* that is in accordance to the Sunnah brings about tranquility and joy and repels depression and anxiety. It strengthens the heart and body. **"Verily, in the remembrance of Allah do hearts find tranquility."**[417] But the *Dhikr* of the *Sufi*s harms them mentally and physically, causes extreme anxiety and leads them to insanity.

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415 Soorah al-Hadid (57): 27.
416 Sunan Abu Dawood (Eng. Trans.) vol. 3, p.1366, no. 4886.
417 Soorah Ra'd (13): 28.

Islam teaches moderation in all aspects of the religion. Allah's Messenger ﷺ once said: **"If I command you with something then do as much of it as you can, and whatever I forbid you then leave it (altogether)."**[418] Aa'ishah narrates, 'a woman from the tribe of *Bani Asad* was sitting with me, and Allah's Messenger ﷺ came to my house and said: "Who is this?" I said, "She is so and so. She does not sleep at night because she is engaged in prayer." The Prophet ﷺ said disapprovingly: **"Do (good) deeds which is within your capacity as Allah never gets tired of giving rewards till you get tired of doing good deeds."**[419]

Anas bin Malik ؓ narrates: "Once the Prophet ﷺ entered the Mosque and saw a rope hanging in between its two pillars, he said: **"What is this rope?"** The people said: "This rope is for Zaynab, when she feels tired, she holds it (to keep standing for the prayer)." The Prophet said: **"Don't use it. Remove the rope. You should pray as long as you feel active, and when you are tired sit down."**[420]

Finally, what better way can there be to end this chapter other than with the last verse of Soorah al-Baqarah. **"Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have Mercy on us. You are our *Maula* (Patron, Supporter and Protector, etc.) and give us victory over the disbelievers."**[421]

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418 Saheeh al-Bukharee, vol: 9, no: 391.
419 Saheeh al-Bukharee, (Eng. Trans.) vol.2, p.139, no.251 B.
420 Saheeh al-Bukharee, (Eng. Trans.) vol: 2, p.138, no.251 A.
421 Soorah al-Baqarah (2): 286.

Chapter: 9

Knowledge of the *Ghayb* (Unseen)

Chapter 9: Knowledge of the *Ghayb* (Unseen)

Ghayb – It's Meaning and Sources

Ghayb or Unseen includes everything that is hidden from the people of the future and past events, and what is not seen. Ghayb is exclusive to Allah's knowledge.[422] Imam Ibn Katheer (*rahimahullah*) writes in the *Tafseer* of the following verse, **"Those who have faith in the *Ghayb*…"**[423] - "They believe in Allah, the Angels, Books, Messengers, the Last Day, His Paradise, Fire and the meeting of Him."

From the matters of the Unseen are those pertaining to the Hereafter, *Barzakh* (life after death), Paradise, Hellfire, contents of the womb and secrets of the hearts, as mentioned in many Qur'aanic verses.

Allah says: **"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the womb. No person knows what he will earn tomorrow, and no person knows what land he will die. Verily, Allah is All-Knower, All-Aware."**[424]

And: **"No doubt! They did fold up their breasts that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts."**[425]

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[422] See, "The Book of *Tawheed*" by Shaikh Saleh al-Fawzan.
[423] Soorah al-Baqarah (2):3.
[424] Soorah Luqman (31): 34.
[425] Soorah Hud (11): 5.

Our Only Source to the Knowledge of the Unseen

The Pagans of Mecca at the time of Allah's Messenger made many claims about the matters of the Unseen, like saying that they would have wealth and status in the Hereafter, or their claim that Allah had daughters. Allah, Glorified is He, rejected their claims saying, **"Or have they a stairway (to Heaven), by means of which they listen? Then let their listeners produce some manifest proof. "**[426] …this is because the Arab Pagans had no means of receiving the knowledge of the Unseen.

Even events from the past nations who lived on the same earth as they, were from the Ghayb (unseen) to them, let alone the knowledge of Allah and the Hereafter. Allah mentioned the conditions of the people of Noah ﷺ in the Qur'aan, and then said, **"<u>This is of the news of the Unseen,</u> which we reveal unto you (O Muhammad), neither you, nor your people knew them before this."**[427]

Allah does not reveal the *Ghayb* to anyone except to His Messengers from amongst humans and Angels. Allah says, **"He is the Knower of the Unseen, and He does not reveal His secrets to anyone. Except to him whom He chooses namely, a Messenger of His."**[428] Allah has restricted this information because reporting about the Unseen is among the signs of Prophethood. Allah revealed many matters of the Unseen to His Messenger, Muhammad ﷺ who informed us of them. Thus, he ﷺ is our one and only source of information of the Ghayb. Allah says about him, **"And He (Muhammad ﷺ) withhold not knowledge of the Unseen"**[429] **(i.e. he is not stingy in conveying the revelation** [see, *Tafseer Ibn Katheer*]**)."**

Revelation and Guidance from Allah continued throughout the 23 year old life of the Prophethood of Allah's Messenger ﷺ. Upon his death, our source to knowledge about the Unseen and direct

426 Soorah at-Tur (52):38
427 Soorah Hood (11): 48.
428 Soorah al-Jinn (72):26-27.
429 Soorah at-Takwir (81): 24

guidance from Allah, the Most High, has ended. We have to therefore, suffice with what has reached us from the Messenger about the Unseen.

None has the Absolute Knowledge of the Unseen

Though Allah's Messenger ﷺ informed us about that which is hidden from us, he ﷺ too did not have the absolute knowledge of the Unseen. He only knew that which was revealed to him through revelation from Allah. Allah says in the Qur'aan: **"Say (O Muhammad ﷺ), 'I don't tell you that with me are the treasures of Allah, nor (that) I know the Unseen ... I but follow what is revealed to me by inspiration."**[430]

Aa'ishah, the wife of the Prophet ﷺ says, "And whoever tells you that the Prophet ﷺ knows what is going to happen tomorrow, is a liar." She then recited: **"No soul can know what it will earn tomorrow."**[431]

When a few small girls were beating on the duff and singing in the presence of Allah's Messenger ﷺ, they said, "There is a Prophet amongst us who knows what will happen tomorrow." The Messenger of Allah ﷺ said, **"Do not say this, but go on saying what you have spoken before."**[432]

"And they will never compass anything of His Knowledge except what He wills."[433]

Deobandis and the Knowledge of the *Ghayb*

It is mentioned in *Kitabul-Imaan* (p.75), "*Ilmul Ghayb* (Knowledge of the Unseen) is an attribute exclusive with only Allah *Ta'ala*. Knowledge of the past, present and future and of all this, from eternity to eternity is known to only Allah *Ta'ala*. The knowledge of many Unseen things and events, e.g. Angels, *Jannah*, *Jahannum*,

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430 Soorah al-Anam (6): 50.
431 Saheeh al-Bukharee (Eng. Trans.) vol: 6: p.359, no: 378.
432 Saheeh Al-Bukharee (Eng. Trans.) vol. 5, Hadeeth no 336.
433 Soorah al-Baqarah (2): 255.

Qiyaamah, *Siraat*, *Hawdh-e-Kawthar*, etc., has been conveyed to or granted to the *Ambiya* (as) by Allah *Ta'ala*. Possession of the Knowledge of *Ghayb* is not the attribute of any created being. Thus, *Ambiya* and *Awliya* do not have *Ilmul Ghayb*. Since *Ilmul Ghayb* is the Necessary attribute belonging exclusively to Allah *Ta'ala*, it is Kufr to believe that any *Nabi* or *Wali* has *Ilmul Ghayb*."

This and other general quotes from the books of *Deobandis* about *Ilmul Ghayb* or knowledge of the Unseen, give the **false impression** that the *Deobandis* believe that the knowledge of the Unseen exclusively belongs to Allah and human beings other than the Prophets do not get direct knowledge of the Unseen. <u>But the reality is completely the opposite</u>. **Whilst admitting that only Allah is the Knower of the Unseen, the *Deobandis* give their Shaikhs and *Sufi* elders' access to the knowledge of the *Ghayb*.** This is very clear from the following quotes…

1. From Ashrafus-Sawaneh[434], "The story of *Hazrat*'s (Ashraf Ali Thanvi) birth is extremely amazing, which was well-known in the family and which *Hazrat* himself has written after listening to it from his elders and those present." *Moulana* Ashraf Ali Thanvi's father was suffering from impotence so the maternal grandfather complained to a Pir (saint) called Hafidh Gulam Murtuza *Majzoob* Panipathi, "'The sons of my daughter do no remain alive.' Hafidh Sahib said in a puzzling way, 'They die in the fight between Umar رضي الله عنه and Ali رضي الله عنه. Give it in the protection of Ali رضي الله عنه, he will remain alive.'" None understood the saying of this Pir except for *Moulana* Ashraf Ali Thanvi's mother, who said that Hafidh Sahib (the Pir) means that, "'the father is from the lineage of Farooqui (i.e. from the descendants of Umar Ibn Khattab رضي الله عنه) and the mother is from the lineage of Alawi (i.e. from the descendants of Ali رضي الله عنه); and up to now the name (of the child) was given upon the name of the father, like Fazl-e-Haqq. This time the son that is born should be named in accordance with the mother's family and the name should end with Ali.' Hafidh sahib smiled and said: 'This is what I mean.'… 'Then he said: '*Insha'Allah*, there will be two sons and

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434 Ashrafus-Sawaneh, (Urdu) Maktubaat Taleefaat Ashrafiyyah – Thanabhawan, U.P. chp.4, p.16-17.

they will remain alive. Name one Ashraf Ali Khan and the other Akbar Ali Khan.'…he also said: 'Both will be *Sahib-e-Naseeb* (lucky) and said one will be mine, he will be a Moulvi (religious) and a Hafidh and the other will be a worldly person.'" The compiler of this book says that these Prophecies came true word for word.

Note: This quote shows the extremely deviant beliefs of the family of *Moulana* Ashraf Ali Thanvi, where it is believed that the *Pirs* have fore knowledge of births including details of how a child will grow up to be. It also shows that the Pir whom the family of *Moulana* Ashraf Ali Thanvi had such high regard for was an accursed *Rafidhi Shia*, who believed that Umar and Ali hated each other to the extent that centuries after their demise, Ali would kill the child that was named upon the family of Umar. And that the child would remain safe under the protection of Ali.

2. Moulana Muhammad Maseehullah Khan, who is a Khalifah of *Moulana* Ashraf Ali Thanvi and had studied many of his works at the hands of *Moulana* Ilyas (the founder of *Jamaat Tableegh*) says in the book, *Shareeat* and *Tasawwuf* p.113, about the state in which the heart is ever engrossed with Allah: "In this high stage of spiritual development, matters pertaining to the *Thaat* (Being of Allah), *Sifaat* (Attributes of Allah), *Af'aal* (Acts of Allah), *Haqaaiq* (realities) as well as relationships between Allah and His servants become manifest."[435]

3. *Moulana* Zakariyah says: "Khwajah Maudood Chisti acquired the capabilities knows as *Kash-e-Quloob* (revelations of the conditions of the hearts) and *Kashf-e-Quboor* (revelation of the conditions of the graves)."[436]

4. Moulana Zakariyah says: "Khwaajah Abu Ishaq would often visit Sultan Farsanafah. One day he told Sultan's sister that you will be having a nephew."[437]

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[435] *Shariat and Tasawwuf* (p.113).
[436] *Mashaikh-e-Chist* (Eng. Trans.) p.138.
[437] *Mashaikh-e-Chist* (Eng. Trans.) p.131.

These quotes render meaningless the *Deobandi*'s denial of 'the Knowledge of the Unseen' for other than Allah. They say that none knows the *Ghayb* except Allah, but their claims exclude all the matters of the *Ghayb* including the Being, Acts and Attributes of Allah, relationships between Allah and His servants, the *Barzakh*, the secrets of the heart and the contents of the womb. The *Deobandis* claim access to the knowledge of the Unseen for their Shaikhs either through dreams, *Ilham* (inspirations of the heart) or *Kashf* (visions in wakefulness). Apart from this, they also claim that some of their Shaikhs can directly communicate with Allah. We will analyze all these alleged sources to the Knowledge of the Unseen in the discussion next…

Information Acquired through Dreams

Almost all books by the *Deobandis*, whether the *Fazaail-e-Aamaal* for the general readers, or biographies of *Deobandi* Shaikhs, or books explaining Sufism and mysticism; all contain in them a significant amount of reported dreams.

These dreams either mention glad-tidings for the *Deobandi* School of Thought and its scholars or provide supporting evidence for their beliefs and practices. At times, the *Deobandis* claim that entire books may be revealed by way of dreams. Therefore, the nature and significance of the information or knowledge that may be received through dreams need to be analyzed.

Allah's Messenger ﷺ said: **"The (good) dreams of a faithful believer are a part of the forty-six parts of Prophethood."**[438] He ﷺ said: **"Nothing is left of the Prophethood except al-*Mubashshirat*".** They (the Sahabah) asked: 'What is al-*Mubashshirat*?' He ﷺ replied: **"The true dreams (that convey glad tidings)."**[439]

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[438] Saheeh al-Bukharee, vol: 9, no: 116.
[439] Saheeh al-Bukharee, vol: 9, no: 119.

From these Ahaadeeth it is clear that all aspects of Prophethood including the revelation of sure and accurate information has come to an end. The only benefit that a true dream gives is that of *Mubashshirat* or glad tidings.

Dreams are not a source of religious injunctions, because the religion is complete and is in no need of additions or alterations. **"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion."**[440]

Dreams at the most provide optimism and encouragement; and that is how they should be interpreted as Allah's Messenger ﷺ said: **"Indeed, dreams occur according to how they are interpreted… So, if any of you has a dream, do not relate it except to a confidant or a scholar."**[441]

Furthermore, even though the dreams convey glad tidings…

(i) Not every dream is a true dream

The Messenger of Allah ﷺ said: **"…Dreams are of three types; one good dream which is a sort of good tiding from Allah; the evil dream which causes pain is from the Shaytaan; and the third one is a suggestion of one's own mind…"**[442]

(ii) Only those dreams that come true are attributed to Allah

Allah's Messenger ﷺ said: **"A good dream that comes true is from Allah…"[443]** This Hadeeth shows that only after a dream come true, it may be known for sure that it is a glad tiding and only then it may be attributed to Allah. In other words, there is no certain way of knowing whether the dream is a true dream until it comes true.

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[440] Soorah al-Maidah (5): 3.
[441] Al-Haakim, *Silsilah al-Hadeeth as-Saheehah* vol. 1, p.186-8, no: 120.
[442] Saheeh Muslim no: 5621.
[443] Saheeh al-Bukharee, vol: 9, p. 96, no: 115.

(iii) Dream interpretation is not perfect

Interpreting dreams, especially those that have a symbolic message may not be completely correct. It is mentioned in Saheeh al-Bukharee (vol. 9, no: 170) that Abu Bakr Siddeeq ﷺ interpreted someone's dream. Upon hearing the interpretation, Allah's Messenger ﷺ said: **"You are right in some and wrong in some."**[444] So, even someone as knowledgeable as Abu Bakr Siddeeq ﷺ, who was so close to Allah's Messenger ﷺ may not be able to interpret a dream accurately!

These Ahaadeeth further establish that unlike the sure and accurate information that is conveyed to the Messengers by revelation; information received through dreams is limited in its benefit, is not always correct, and is bound by uncertainty.

The dreams that are seen by the Messengers are an exception because revelation is sometimes conveyed to them through dreams. These dreams are Indeed, a source of accurate knowledge as Aa'ishah (*radhi allahu anha*) narrates: **"The commencement of the Divine Inspiration to Allah's Messenger ﷺ was in the form of good righteous dreams in his sleep. He never had a dream but that it came true like bright daylight."**[445]

Also those dreams that were interpreted by the Messenger ﷺ are a source of guidance because, "… **he does not speak of (his own) desires. It is only a revelation sent down to him."**[446] A good example of this is the *Adhaan* that was dreamt by some of the Sahabah and the Messenger of Allah ﷺ confirmed the dream to be true, and introduced the *Adhaan* as a call to the prayers.

Seeing Allah's Messenger ﷺ in a dream

Many of the dreams reported in the books of the *Deobandis* include the vision of Allah's Messenger ﷺ. Whilst it is possible to

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[444] Saheeh al-Bukharee, vol.9, no.170.
[445] Saheeh al-Bukharee, vol.9, p.91, no.111.
[446] Soorah an-Najm (53): 3.

see him ﷺ in a dream, not every claim can be accepted as a true dream.

Allah's Messenger ﷺ said: **"Whosoever sees me (in a dream) then he** Indeed, **has seen the truth, as Shaytaan cannot appear in my shape."**[447]

Such dreams are true dreams, but should be verified with an important condition, as the Tabi'e, Ibn Sirin (well known for his knowledge of dream interpretation) said: "Only if he sees the Prophet ﷺ in his (real) shape."[448]

It was the practice of the Sahabah to verify whether the description of the person seen in the dream actually matched the description of Allah's Messenger ﷺ. Imam at-Tirmidhee (*rahimahullah*) has mentioned in his book, *Kitab as-Shimaa'il* (Hadeeth no. 412), "A person said to Ibn Abbas ﷺ that I have seen Allah's Messenger ﷺ in my dream. Ibn Abbas ﷺ said, "Allah's Messenger ﷺ said: **"Whosoever sees me (in a dream) then he** Indeed, **has seen the truth, as Shaytaan cannot appear in my shape."**[449] (then) Ibn Abbas inquired, 'Can you describe the person you have seen in your dream.' The person described the features of the person, he had seen in his dream. (Upon this) Ibn Abbas said, 'you have actually seen Allah's Messenger ﷺ.'"

The questioning of Ibn Abbas ﷺ about the features of the person seen in the dream proves that not every claim of seeing the Messenger of Allah's ﷺ can be assumed to be authentic.

The Hadeeth, **"Whosoever sees me (in a dream) then he** Indeed, **has seen the truth, as Shaytaan cannot appear in my shape,"**[450] means that Shaytaan cannot come in the actual features of Allah's Messenger ﷺ. Because Shaytaan can come in the appearance of others in a dreams as well as in real life and attempt to misguide

[447] Saheeh al-Bukharee, vol.9, no.126.
[448] Saheeh al-Bukharee, vol.9, p.104, no.122.
[449] Saheeh al-Bukharee, vol.9, no.126.
[450] Saheeh al-Bukharee, vol.9, no.126.

the people. On the occasion of the battle of Badr, Iblees appeared to the disbelieving Quraysh in the form of Suraqah bin Malik to encourage them to fight the Muslims. Therefore, the above Hadeeth of Allah's Messenger ﷺ was a re-assurance for the Sahabah who were familiar with the Prophet's appearance that if they see him in a dream, they have Indeed, seen him.

The Shaytaan can, however, claim to be a Messenger or a saint or someone else. So, only those dreams in which Allah's Messenger ﷺ is seen in his true features may be accepted as a vision of the Prophet. Even dreams in which, one sees Allah's Messenger only serve as a source of optimism and not religious injunctions.

The *Deobandis* in the World of Dreams

Since it has been established by the *Ahaadeeth* of Allah's Messenger ﷺ that glad tidings may be received through dreams, the *Deobandis* have extensively made use of this possibility until their books are filled with *Mubashshirat* (glad-tidings) after *Mubashshirat* for their *Madhhab*, their school of Deoband and their scholars. Following are some of the dreams in which the *Deobandis* claim glad tidings for themselves, and try to misguide the people into believing that their methodology of *Sufism*, veneration of saints, exaggeration and blind-following has the approval of Allah's Messenger ﷺ:

1. Rasheed Ahmad Gungohi writes in *Al-Baraheen al-Qatiya* about the superiority of the *Madrasa* (school) of Deoband … a noble person was blessed with a vision of the Prophet Muhammad ﷺ, in which he saw Allah's Messenger ﷺ speaking in Urdu. The noble person asked, 'How do you know this language, while you are an Arab?' He ﷺ said, 'From the time I have been in contact with the scholars of the school of Deoband, I've known this language'." Rasheed Ahmad Gungohi comments, "From this we understand the greatness of this Madrasa (school)."[451]

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451 Al-Baraheen al-Qatiya, p.30.

2. *Moulana* Zakariyah says: "Once he (Imdadullah Muhajir Makki) saw in a dream that he could not lift his feet on account of the awe, which pervaded his being. Suddenly, his honorable ancestor, Mulla Bulaqi appeared and taking hold of Haji Sahib's hand, presented him to *Rasoolullah*. In turn, *Rasoolullah* took hold of his (Haji Sahib's) hand and assigned him into the care of Shaikh *Mashaikh Hazrat* Mia'nji Nur Muhammad."[452]

3. *Moulana* Zakariyah says: "… *Hazrat*'s (Imdadullah Muhajir Makki) sister-in-law saw *Rasoolullah* in a dream saying: "Get up! (Move away!) I shall prepare the food of Imdadullah's guests who are Ulema."[453]

4. *Moulana* Zakariyah says: "Once a man saw in his dream that *Hazrat* Haji Sahib (Imdadullah Muhajir Makki) was wearing the *Mubarak* cloak of *Rasoolullah*…"[454]

5. *Moulana* Zakariyah says: "After *Ziyarat* of *Rasoolullah*'s grave, he (Imdadullah Muhajir Makki) derived *fuyudh* of that holy place. During his time in Medina, while in *Muraqabah* in the area known as 'a garden from the gardens of Jannah' (i.e. the area between the Sacred grave and blessed minbar), he had the honor of making *Ziyarat* of *Rasoolullah*, who placed an *amamah* (turban) on his head."[455]

6. *Moulana* Zakariyah says: "In one of the villages in the district of Surat, there was an Imam of the *Masjid*, whose name is Sulaiman Mia. He dreamt that two *Buzurg*s with the holiest countenance were sitting on a throne. Sulaiman Mia asked this man: "Who are these great people?" He replied: "The great one is *Rasoolullah* and

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[452] *Irshaadul-Mulook* (Eng. Trans) p. 29-30, *Mashaikh-e-Chist* (Eng. Trans) p.209 and *Imdadul-Mushtaq ila Ashraful-akhlaq*, (Urdu version) p. 8-9.

[453] *Mashaikh-e-Chist* pp. 221, *Ikhmaalush Shiyaam* (Eng. trans) pp. 45, *Irshaadul-Mulook* (Eng. trans) p.32 and *Imdadul-Mushtaq ila Ashraful-akhlaq*, (Urdu version) p. 8-9

[454] *Mashaikh-e-Chist* p.223.

[455] *Mashaikh-e-Chist* p.221.

the other is *Moulana* Rasheed Ahmad, the Shaikh of Moulvi Ahmad *Buzurg*, former principal of Dhabel Madrasa."[456]

The *Deobandi's* lax conditions in authenticating dreams

The *Deobandi* claims of seeing Allah's Messenger ﷺ in dreams cannot be accepted because they attribute all kinds of dreams to Allah's Messenger ﷺ without verification. According to *Moulana* Zakariyah, anyone who thinks that he has seen the Prophet ﷺ in his dream, whether the one whom he sees fits the description of the Prophet or not, or whether the dream is in accordance with the *Sharee'ah* or not, has truly seen the Prophet ﷺ!

Moulana Zakariyah mentions in *Fazaail-e-Aamaal*: -
"Shaytaan does not have the power to declare himself a Prophet in a dream."
"It is impossible that that the person dreaming may misunderstand Shaytaan as the Holy Prophet."
"If the person does not see the Prophet in a good feature, then that is the fault of the dreamer."
"If the person sees the Prophet ﷺ doing an unlawful act, then the dream need interpretation in light of Islamic law even though (the person who dreamt) may be a pious saint."[457]

These conditions mentioned in *Fazaail-e-Aamaal* have no basis from the Book and the Sunnah and are against the understanding of the Sahabah ﷺ. Whilst the *Deobandis* speak highly of Ibn Sirin and his knowledge of dream interpretation, they completely ignore his saying, "Only if he sees the Prophet ﷺ in his (real) shape."[458]

Deobandis have themselves mentioned in their books that Shaytaan appeared to Shaikh Abdul Qadir Jilanee with a

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[456] *Mashaikh-e-Chist* (Eng. Trans) p.248-249.
[457] See, *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Darood* , Chapter.2, p.67. (Edt. 1985, Published by Dini Book Depot - Delhi).
[458] Saheeh al-Bukharee, vol.9, p.104, no.122.

magnificent throne and claimed to be his Lord and then declared lawful for him that was unlawful to others.[459] When Shaytaan can play such tricks with people in a state of wakefulness then he can also claim to be the Lord or the Messenger in dreams.

The *Deobandis*, at times, see Allah's Messenger ﷺ with a completely white beard and glasses[460] and at other with an English hat[461]! The *Fazaail-e-Aamaal* mentions a dream of a man, who dreamt that Allah's Messenger ﷺ (allegedly) asked him to 'Drink Liquor'[462], an action which he strictly prohibited and made unlawful during his lifetime. Instead of rejecting such dreams as a trick from Shaytaan, *Fazaail-e-Aamaal* attributes this dream to Allah's Messenger ﷺ, but says that it should be interpreted differently. Even general dreams that are disliked[463] and frightening[464] are attributed to Shaytaan. It would be unjustice to attribute dreams that are sinful or against the *Sharee'ah* to Allah's Messenger ﷺ. Such dreams can be a cause of confusion and misguidance for the people!

The innovation in the conditions of dream interpretation of the *Deobandis* goes on further than just attributing any unverified dream to Allah's Messenger ﷺ...

(i) Ashraf Ali Thanvi mentions the explanation of the Hadeeth, **"Whoever sees me then he has indeed, seen the Truth."**[465] to mean that the one who sees the Prophet, he has Indeed, seen Allah."[466]

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[459] *Kitaab al-Waseelah* by Shaikh al-Islam Ibn Taymiyyah p.46.
[460] *Behjatul-Kuloob* (Urdu. Trans.), p.16.
[461] As in a dream mentioned by *Moulana* Anwar Shah Kashmeeri in *Faizul-Baree*, vol. 1, p.203-204.
[462] See, *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Darood* , Chapter.2, p.68. (Edt. 1985, Published by Dini Book Depot - Delhi).
[463] Saheeh al-Bukharee, vol.9, no.114.
[464] Saheeh al-Bukharee, vol.9, no.114.
[465] Saheeh al-Bukharee, vol.9, no.125.
[466] *Shamaaim-e-Imdadiyyah* p.49.

(ii) Rasheed Ahmad Gangohi says, "… Shaytaan cannot appear in the form of one's Shaikh[467], just as he cannot appear in the actual form of the Messenger."[468]

All of this show that the *Deobandi's* understanding of dreams is seriously flawed and therefore their claims are unacceptable.

Using dreams as supporting evidence

The *Deobandis* make an extensive use of dreams as supporting evidence to incline the hearts of their followers towards their incorrect beliefs and innovative practices. The *Fazaail-e-Aamaal* literally has a dream on every second page! Some of the *Deobandi* beliefs that the *Fazaail-e-Aamaal* attempts to support using dreams are...

1. The Belief that the Messenger of Allah in the *Barzakh* is aware of this world.[469]
2. The Belief that the Messenger of Allah helps the living from the *Barzakh*[470]

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[467] Also mentioned by *Moulana* Zakariyah in *Mashaikh-e-Chist* (Eng. Trans.) p.256.

[468] *Irshaadul-Mulook* (Urdu translation of *Imdadus-Sulook* by Rasheed Ahmad Gangoohi), p.27, story no.3. - *Irshaadul-Mulook* (Eng. Trans. by *Majlisul-Ulema*) p.49.

[469] "Hazrat Sulaiman bin Sahim said that he saw the Holy Prophet in a dream and asked him, "O Prophet of Allah! Are you aware of the people who visit you and say *salaam* to you?" The Holy Prophet said, "O Yes I recognize them and acknowledge their salaam." [*Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Darood*, Chapter.1, p.19. (Edt. 1985, Published by Dini Book Depot - Delhi).]

[470] "Once an old man came to Qari Abu Bakr Mujahid (a teacher of the Qur'aan) and said, "My wife gave birth to a son last night. Now the family members asked me to bring ghee and honey. On hearing the circumstances, Qari Abu Bakr became worried. In the same condition, drowsiness overpowered him and he dreamt the Holy Prophet saying, 'Don't be so much perturbed. Go to Ali Ibn Isa, the minister, convey my salaams to him and tell him this sign, He does not sleep until he recites one thousand times Darood... After telling

3. The innovation of wandering into the forests, living as hermits and suffering from self-imposed hardships[471]
4. The Belief that the *Majzoobs* who outwardly appear to be disobedient to the *Sharee'ah* are in reality people of high status[472]

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him the sign, ask him to give one hundred gold coins to the father of the new born'.... The men did as they were advised and got 100 gold coins from the wazir." [*Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of Darood , Chapter.5, p.132, (Edt. 1985, Published by Dini Book Depot - Delhi).]

[471] Shaikh Ahmad Muhammad *Sufi* wandered about in the wilderness for about thirteen months suffering such great tribulation that his very skin dried out. In this condition, he reached Medina, greeted *Rasoolullah* and slept soon afterwards. He dreamt of the Messenger of Allah ﷺ who said to him... "O Ahmad, have you come to me." I replied, "Yes Sir. I have come and I am suffering from hunger. Now, I am your guest." *Rasoolullah* said, "Open your two hands." I did as I was bid and *Rasoolullah* filled them with Dirhams. When I awoke both my hands were still filled with money." [*Fazaail-e-Aamaal*, Virtues of Hajj, (Eng. Trans.), Chapter.9, story no.25, p.179, (New Edition 1982, Published by Dini Book Depot - Delhi)]

[472] Malik Ibn Deenar met a young man on his way to Hajj, walking on foot, with no provision or water. Malik Ibn Deenar offered him his shirt, but he refused saying: "…It is better to remain naked, than to acquire worldly shirts." Later, when the *Hajis* (the pilgrims) put on the *Ihram*, read the *Talbiyah*, this young man kept silent and said, 'I fear that on reciting '*Labbaik*', a reply from may heard: "*La Labbaik, La Sadaik*" (Your cry is not heard and we do not return to you in Pleasure.) The young man justified his acts that were apparently opposed to the *Sharee'ah* by saying, "And blame me not for this love for Him, for if thou knowest the thing I see then surely will you never speak." Later, when the pilgrims sacrificed the sheep, this young man asked Allah to accept his life as a sacrifice and then died shortly afterwards. Later that night, Malik Ibn Deenar asked the young man in his dream, 'What did Allah do to you?' He said: 'I have gained a reward like that of the martyrs of the battle of Badr – Nay, even more… They died at the swing of the swords of the infidels, while I died by the sword of Allah's love." [See, *Fazaail-e-Aamaal*, Virtues of Hajj, (Eng. Trans.), Conclusion - story no.4, p.234,

5. The Belief that the *Awliya* after death perform acts of righteousness, are aware of this world, and communicate with the living[473]
6. The Innovation of calling upon Allah by the *Waseelah* of His Messenger ﷺ.[474]

Ilham (Inspiration of the heart)

Allah, the Most Merciful, inspires guidance to the hearts of some believers. The Messenger of Allah ﷺ said: **"Amongst the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance <u>though they were not Prophets</u>,**

(New Edition 1982, Published by Dini Book Depot - Delhi).]

[473] "Once a group of Arabs went to visit the grave of a very generous person and stayed there for the night. One of them in a dream saw the man of the grave who asked him to sell his camel for his Bakhti camel (Bakhti is a good king of camels). The man agreed and the man of the grave stood and slaughtered the camel. When the man woke up he found it bleeding. He slaughtered it and distributed the meat. When the group returned then at a stage a man came riding a Bakhti camel and enquired whether among them was a man of such and such name. The man who saw the dream came forward and said he was that man. The man related his dream. The camel rider said the man of grave was his father and he had directed him in a dream that the man of grave was his father and he had directed him in a dream to give this camel to him. He gave the animal to the man and went away." [See, *Fazaail-e-Aamaal*, Virtues of Charity, (Eng. Trans.), Chapter.7, story no.16, p.193, (New Edition 1982, Published by Dini Book Depot - Delhi).]

[474] Hazrat Allama Qastalani says, "Once I became severely ill that doctors despaired for my health. For many years I remained thus. Then, one day on 28th of *Jumadil 'Ula* 893 A.H. while in Mecca I prayed to Allah through the *Waseelah* of *Rasoolullah* (Allah's Messenger) that Allah may heal me of my affliction. While I was asleep, I saw a vision in which I saw a man with a piece of paper in his hand in which it was written: '*Rasoolullah* has commanded that this medicine be given to Ahmad Ibn Qastalani.' When I awoke I discovered that no sign of my illness remained." [*Faazail-e-Aamal*, (Eng. Trans.), Virtues of Hajj, Chapter.9, p.170, story no.11 (New Edition 1982, Published by Dini Book Depot - Delhi).]

and if there is any such person amongst my followers, it is Umar."[475]

Commenting on this Hadeeth, Shaikh al-Islam Ibn Taymiyyah (*rahimahullah*) says, 'Thus, it is established that the allies of Allah may receive inspirations or intuitions. The best of these in the entire Muslim nation after Abu Bakr ﷺ, is Umar Ibn Khattab ﷺ. The best of this nation after its Prophet ﷺ is Abu Bakr and then Umar.[476]

It has been established in the Saheeh that Umar is a *muhaddath* of this nation. For any *muhaddath*, or receiver of inspirations and which we assume to exist in this nation, Umar is better than him. And yet, Umar always did that which was obligatory upon him; to measure anything that occurred to him against that with which the Prophet ﷺ was sent. Sometimes, they would be in agreement, and this would be evidence of the high rank of Umar and his piety. In this way, the Qur'aan was revealed ratifying the opinion of Umar, which he had expressed before its revelation on several occasions.[477] Other times, what occurred to Umar would be at variance with the message of Muhammad ﷺ, and Umar would retract his original position as soon as he realized this, as in his retraction his opinion at the treaty of Hudaibiyah when at first he was determined that the Muslims should engage the associationists in battle. This was after a consultation between Umar and the Prophet ﷺ. This Hadeeth is well known and is found in the collection of Bukharee and others."

"Another example is when after the death of Allah's Messenger ﷺ, some people refused to pay *Zakaat* to Abu Bakr ﷺ. Abu Bakr declared war against them, to which Umar reproached but after discussing the issue with Abu Bakr, he backed from his view.

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475 Saheeh al-Bukharee, vol.5, no.38.

476 See, Saheeh al-Bukharee, vol.5, no.20.

477 Narrated by Abdullah Ibn Umar, "Umar said: 'My lord concorded with (my judgments) on three occasions. In case of the Station of Ibrahim, in case of the observance of veil and in case of the prisoners of Badr." [Saheeh Muslim, no. 5903.]

Umar then said: "By Allah, it was nothing other than that I saw that Allah had inspired in his heart fighting them and I knew that it was the truth."

"This and other examples like them show the higher rank of Abu Bakr over Umar, even though, as we have seen, Umar was *muhaddath*, one who is inspired with the truth. This is because Abu Bakr was **As-Siddeeq** (i.e. ever-truthful, ever believing) and who is **Siddeeq** takes from the Prophet, the protected from falling into error everything which he says and does. On the other hand, one who is *muhaddath* takes things from his own heart and intuitions, and these are not protected from falling into error, and so he needed always to measure them against that which has been brought by the Prophet, the protected from falling into error."

"Thus, Umar used to consult with the companions ﷺ and to discuss with them, seeking their counsel in various affairs. Furthermore, they used to disagree with him on something and so they would present their arguments from the Qur'aan and the Sunnah. Umar then accepted from them this disagreement and discussion, and never said to them: 'I am *muhaddath*, I receive inspirations and visions, and so you should accept that which I say and not oppose me therein.' So, anyone who claims that he is an ally of Allah, or his companions claim for him that he is 'enlightened', or receives inspirations such that the early scholars of Islam have unanimously agreed that the opinions of any man can be accepted and can be rejected (i.e. open to question) except for the statements of the Prophet ﷺ."[478]

This discussion by Shaikh al-Islam, Ibn Taymiyyah greatly clarifies the issue of inspirations granted to those who are not Prophets. From the examples of Umar ﷺ, who was the best of those inspired, we learn that…

(a) Inspirations are not an independent source of information from Allah, and thus must be compared with the Sunnah. If

[478] See, 'Criterion between the Allies of the Merciful and the Allies of the Devil', by Shaikh al-Islam Ibn Taymiyyah, p.61-64.

inspirations contradict the Sunnah they must be rejected altogether.

(b) Not every opinion of an inspired person is sound and correct as we have seen from the example of Umar Ibn Khattab ﷺ. Shaikh al-Islam Ibn Taymiyyah said: "The previous nations used to be in need of *muhaddatheen* (those who are addressed), unlike the nation of Muhammad ﷺ. Allah has made them free of this need. They are in no need after Muhammad ﷺ of any other Prophet nor any *muhaddath*, since Allah has collected in to one Prophethood all of the good qualities, knowledge and righteous actions which He had spread out and divided among the previous Prophets."[479]

The Deobandis and Ilham

The *Deobandi*'s claim that entire books may be inspired by way of dreams and Ilham. It is claimed that the book '*Mathnawi*', which is a collection of poems based on *Sufism* was inspired to the author Jalaluddin Rumi from Allah. The commentary on '*Mathnawi*' by the name 'Marif al-*Mathnawi*' by a *Deobandi* scholar, *Moulana* Hakim Muhammad Akhtar,[480] mentions on page 26, 'the *Mathnawi* was an inspiration is alluded to by a verse of Muhammad Rumi.'

It is also mentioned that the inspiration came to an end and the *Mathnawi* remained incomplete upon Jalaluddin Rumi's death however, "…*Moulana* Rumi had foretold that after him shall come, 'Light of Soul' who would complete the *Mathnawi*, (i.e. it's sixth unfinished path) which has been mentioned in the following verses: "*The commentary on this (story) remains unfinished, but the innermost has been closed and nothing more is coming forth (now). - The remainder of this story is going to be said, speechlessly, unto the*

[479] See 'Criterion between the Allies of the Merciful and the Allies of the devil', by Shaikh al-Islam Ibn Taymiyyah, p.83.

[480] This commentary has the commendation of many of Ashraf Ali Thanvi's Khulafaah and of *Moulana* Zakriyyah Kandalvi, the author of *Fazaail-e-Aaamaal*. See, *Maarif-eMathnawi*, p.10-17.

heart of someone who would possess soul-sight." Accordingly, that man of 'sighed-soul' became *Moulana* Mufti Ilahi Baksh Kandhalvi… and it was he who witnessed on his (blessed) soul the inspirations of the soul of *Moulana* Jalaluddin Rumi and was subsequently able to complete the *Mathnawi*.'[481]… "Mufti Ilahi Baksh is the man of the 12th century while *Moulana* Rumi lived in the 7th century (of the Islamic calendar)."[482]

It is further mentioned that since the soul of Jalaluddin Rumi inspired the soul of *Moulana* Ilahi Baksh Kandhalvi, the saying of *Moulana* Ilahi Baksh are in reality the saying of *Moulana* Rumi, just like the Qur'aan is the speech of Allah, though it has come to us upon the lips of His Messenger ﷺ.

According to *Moulana* Zakariyah, Mufti Ilahi Baksh Kandhalvi acquired the knowledge of *Mathnawi* in *Aalam-e-Ru'yaa* (the Realm of Visions and Dreams) from the author *Moulana* Rumi himself, who has also appointed him (Mufti Sahib) to compile the Seventh Dafter of *Mathnawi*."[483]

Haji Imdadullah Muhajir Makki, the Shaikh of the most prominent *Deobandis* was extremely fond of the *Mathnawi* and would recite it often, as has been mentioned in his biography.

These above passages are self-explanatory and speak of…

- An entire collection of poems on *Sufism* being inspired by Allah.
- A dead *Sufi* Shaikh soul inspiring the heart of living *Sufi* after 500 years.
- These 'inter-*Sufi*' inspirations being compared to Allah's revelation to His Messenger.
- Knowledge is transferred from a dead *Sufi* to a living *Sufi* via dreams (*Moulana* Zakariyah's version)
- A dead *Sufi* appointed a living *Sufi* to complete his book.

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[481] See, *Maarif al-Mathnawi*, p.27.
[482] *Maarif al-Mathnawi*, p.28.
[483] *Mashaikh-e-Chist* (Eng. Trans.) p.219.

"Woe to those who write the book with their own hands and then say, 'This is from Allah,' to purchase with it a little price!
Woe to them for what their hands have written and woe to them for that they earn thereby."[484]

Conclusion

Thus it is established with clear proofs that …

1. The Qur'aan and the Sunnah strictly rejected ascribing the knowledge of the Unseen to anyone except Allah.
2. The Messengers are the only clear and only source of the knowledge of the Unseen, which they receive through inspiration, revelation, or dreams.
3. Though guidance may be received after the Messenger ﷺ in the form of inspirations and dreams, they are neither independent sources of knowledge nor additions to the religion. Their function at the most is to provide glad tidings, optimism and hope.

[484] Soorah al-Baqarah (2): 79.

Kashf

Unlike dreams, in which a person might see distant places or things whilst asleep, the term '*Kashf*' refers to "seeing something distant, absent or from the Unseen in the **state of wakefulness**." The *Deobandis* consider *Kashf* to be an important source of hidden information for their elders and Shaikhs.

Kashf of Paradise and Hell-Fire

The conditions of Paradise and Hell-Fire, and their inhabitants are from the matters of the Unseen. Our knowledge concerning this is limited to what has reached us through the Messenger of Allah ﷺ. The Messenger of Allah ﷺ was shown the Paradise and Hell in a state of wakefulness, as he ﷺ said: **"I saw in my place, everything which you have been promised. I even saw myself desiring to pluck a bunch (of grapes) from Paradise (and it was at the time) when you saw me moving forward. And I saw Hell and some of its parts crushing the others, when you saw me moving back; and I saw in it Ibn Luhayy[485] and he was the person who made the she-camels loiter about."**[486]

Such Visions have been granted specifically to the Messenger of Allah ﷺ. As for others, then the Paradise is from the matter of the Unseen, about which Allah said, "**So no soul knows what delight of the eye is hidden for them; a reward for what they did.**"[487]

Allah's Messenger ﷺ said that Prophet Moosa عليه السلام said: **"O my Lord, who has the highest position in Paradise?" Allah said, "Those whom I have chosen, and I have prepared the reward for**

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485 Amr Ibn Luhayy was the first man who changed the religion of Prophet Ismaeel عليه السلام and fixed up idols at places of worship. He also started the evil practice of letting off she-camels after cutting their ears in the name of the idols.
486 Saheeh Muslim (Eng. Trans.) vol.2, p.427, no.1968.
487 Soorah as-Sajdah (32): 17.

them with My own Hands and sealed, and no eye has seen, no ear has heard, neither has it occurred to the human heart."[488]

Yet *Moulana* Zakariyah claims in *Mashaikh-e-Chist*, "On the occasion of Khwaajah Ilw Mumshad Dinwari's death, a *Buzurg* (*Sufi* elder) made *Du'aa* for Jannah (i.e. may Allah grant *Hazrat* Mumshad Paradise). *Hazrat* Mumshad laughed and said: "For 30 years, Jannah with all its adornments appeared before me, but I did not take a proper look at it even..."[489]

By alleging that their Shaikhs too see Paradise in a state of wakefulness, the *Deobandis* have claimed for their Shaikhs and *Majzoobs* that which was specifically granted to the Messengers. Furthermore, only Allah knows who are the inhabitants of the Paradise and Hellfire. **"Say (O Muhammad ﷺ): 'I am not a new thing among the Messenger (of Allah) (i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am a plain warner**."[490]

Narrated Kharija Ibn Zaid bin Thabit, Um Al-'Ala an Ansari woman who had given a pledge of allegiance to Allah's Messenger ﷺ told me, "The *Muhajirin* (emigrants) were distributed amongst us by drawing lots, and we got Uthmaan bin Mazun…We made him stay with us in our house. Then he suffered from a disease, which proved fatal. When he died and was given a bath and was shrouded in his clothes. Allah's Messenger ﷺ came, I said, (addressing the dead body), 'O Aba As-Sa'ib! May Allah be Merciful to you! I testify that Allah has honored you.' Allah's Messenger ﷺ said, **'How do you know that Allah has honored him?'** I replied, 'Let my father be sacrificed for you, O Allah's Messenger! On whom else shall Allah bestow His honor?' Allah's Messenger said, **'As for him, by Allah, death has come to him. By Allah, I wish him all good (from Allah). By Allah, 'Even though I am Allah's Messenger, I do not know**

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488 Saheeh Muslim (Eng. Trans.) no. 363.
489 *Mashaikh-e-Chist* (Eng. Trans.) p.128.
490 Soorah al-Ahqaf (46): 9.

what Allah will do with me.' "Um Al-'Ala added, "By Allah, I will never attest the righteousness of anybody after that."[491]

'Uthmaan bin Maz'un was a Sahabi (companion of Allah's Messenger ﷺ), a Muhajir (emigrant from Mecca to Medina for the sake of Allah), a person of abundant righteous actions[492] and someone who died suffering from a fatal disease[493]. But despite of all these signs of good end, Allah's Messenger ﷺ reproached the *Ansari* women saying, **'How do you know that Allah has honored him?'**

The Messengers have the greatest knowledge and realization of the Majesty of Allah and therefore fear Him and refrain from saying anything in matters that are solely in the Hands of Allah.

Allah's Messenger ﷺ refrained from making assumption with regards to his own self, saying, **'Even though I am Allah's Messenger, I do not know what Allah will do with me.'** This saying of Allah's Messenger ﷺ is enough to realize the gravity of certifying Paradise and Hell-Fire for anyone.[494] But the *Deobandis* believe that some people by means of *Kashf* can see the position of others in Paradise and Hell-Fire.

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[491] Saheeh al-Bukharee (Arabic Eng. Trans.) vol.9, p.109, no.131.

[492] The Prophet ﷺ said, **"I do not know what Allah will do to him** (Uthman bin Maz'un)." Um Al-'Ala said, **"I felt very sorry for that, and then I slept and saw in a dream a flowing spring for 'Uthman bin Maz'un, and told Allah's Messenger ﷺ of that, and he said, "That flowing spring symbolizes his good deeds."** [Saheeh al-Bukharee (Arabic-Eng. Trans.) vol.9, p.110, no.132.]

[493] Allah's Messenger ﷺ said, **"Five are regarded as martyrs, they are those who die because of plague, abdominal disease, drowning or a falling building etc., and the martyrs in Allah's cause."** [Saheeh al-Bukharee (Arabic-Eng. Trans.) vol.4, p.61, no.82.]

[494] **"Allah has however forgiven the sins of His Messenger."** [Soorah Fath (48): 2] and has showed him his position in Paradise [Saheeh al-Bukharee vol.5, no.721] The Qur'aan and the Hadeeth also announce a general glad-tidings for the Sahabah, their followers, those who took the pledge of *Ridhwan* and those who fought in the battle of Badr.

Moulana Zakariyah mentions in *Fazaail-e-Aamaal*, Shaikh Abu Yazeed Qurtabi heard from someone that whoever recited it (the *Kalimah*: *La-ilaha ill-Allah-ho*) seventy thousand times he or she would be immune from the fire of the Hell. He completed a course accordingly for his wife and many other courses for himself. There lived a youth nearby who, it was said was 'a man of *Kashf*' and had the foreknowledge of the events of Paradise and Hell. One day it so happened that while sharing a meal with him he suddenly made a loud cry and began to gasp, and exclaimed that his mother had been cast into Hell (burning into the fire of Hell). Shaikh Qurtabi keenly observed the condition of the youth and decided to offer a course for his mother secretly so that the fact that the youth possessed a foreknowledge of the Unseen and the truth of his mother's sad plight in Hell would be ascertained. The Shaikh said that he did it so secretly that nobody could knew it, except the Almighty, Allah. But the youth soon expressed his gratitude and said that now his mother had got rid of the Fire of Hell.[495]

In this story, the knowledge of the conditions of Paradise and Hell-Fire and the knowledge of future events is claimed for the so-called 'man of *Kashf*'. He is also aware of the matters between Allah and his slaves, and therefore shows gratitude to Shaikh Qurtubi, even though Shaikh Qurtubi "did it so secretly that nobody could know it, except the Almighty, Allah."

There are more stories in *Fazaail-e-Aamaal* that support the deviated view that some *Sufi*s can acquire the knowledge of the matters between Allah and His slaves, as in *Fazaail-e-Darood* *Moulana* Zakariyah says,

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[495] See, *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Dhikr* , Chapter.3 (Part - 3), p.59 (Edt. 1985, Published by Dini Book Depot - Delhi). A similar story can be found in '*Malfuzat al-Bareilawi*', p.48. [See Bareilawis, p.297]

"One of my trusted friends narrated an event of a scribe of Lukhnow[496] who was habitual of writing *Darood* one time on a small notebook every morning before the start of his work. He was much worried at the time of his death and said, 'I do not know how would I be treated.' By chance a *Majzoob* (a saint totally absorbed in divine meditation) passed by him and on seeing his condition, he said, 'Do not worry. The notebook has been presented before the Holy Prophet and is being accepted by him.'"[497]
"*Hazrat* Abdul Wahid says that for three nights he asked Allah to reveal to him here on earth who will be in companion in Jannah." Subsequently, it was revealed to him that his companion in Paradise would be a woman named, Maimunah Sauda. He went to meet her in Kufa, and found her in the forest tending to her goats … Maimunah Sauda was praying when Abdul Wahid approached. She shortened her prayer and said, "Abdul Wahid! Not Today. Go Today. The promise of meeting is tomorrow (i.e. *Qiyaamah*)". Abdul Wahid asked her how she had recognized him, upon which she said, "Don't you know that in eternity all souls were gathered like an army. Those who had recognized one another there recognize one another here"[498]

Such stories are mentioned in the *Fazaail-e-Aamaal*, a book that serves as a training guide for the cadre of the *Jamaat Tableegh* and is highly revered by them. There is a widespread practice upon the recitation of the *Kalimah* seventy thousand times amongst members of the *Jamaat Tableegh*, even though the *Deobandis* claim that they do not base the *Sharee'ah* upon matters of *Kashf*.

The *Fazaail-e-Aamaal*, in the false guise of the virtues of righteous actions, exposes the common people to the dangerous extremism

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[496] a city in India.
[497] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Darood* , Chapter.5, p.112-113. (Edt. 1985, Published by Dini Book Depot - Delhi) – also see, and Zaadus Saeed by *Moulana* Ashraf Ali Thanvi (Eng. Trans. by Majlisul Ulama) p.15.]
[498] *Fazaail-e-Aamaal*, Virtues of Charity, (Eng. Trans.), Chapter.7, story no.62, p.217, (New Edition 1982, Published by Dini Book Depot - Delhi) and *Mashaikh-e-Chist*, (Eng. Trans.) p.106.

of *Sufism*. So we may not find clear statements in it like … "In this high stage of spiritual development, matters pertaining to the *Thaat* (Being), *Sifaat* (Attributes), *Af'aal* (Acts of Allah), *Haqaaiq* (realities) as well as relationships between Allah and His servants become manifest."[499] …but we find the extreme *Sufi* beliefs being taught to the common people covertly and by way of virtues and stories.

Knowledge of what the Hearts Conceal

Allah says, **"No doubt! They did fold up their breasts that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts."**[500]

Only Allah knows the secrets of the hearts. This knowledge has not been granted to anyone, not even the Messengers. This is clearly apparent from the following Hadeeth.

Umm Salamah, the wife of the Prophet, narrated: "Allah's Messenger ﷺ heard some people quarrelling at the door of his dwelling. He came out and said, **"I am only a human being, and opponents come to me (to settle their problems); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is really a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection)."**[501]

If the Messenger of Allah ﷺ knew the conditions of the heart, the lying but eloquent person would not be able to get the Messenger of Allah ﷺ to rule in his favour.

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[499] *Shariat* and *Tasawwuf,* p.113.
[500] Soorah Hud (11): 5.
[501] Saheeh al-Bukharee, vol.3, no.638.

The hypocrites of Medina, the Quraysh of Mecca and the Jews persisted in plotting against the Messenger of Allah ﷺ. At times, they were able to harm the Muslims, whilst at other times, Allah aided His Messenger by informing him ﷺ of their real intentions by revelation. Thus, no one knows what the hearts conceals, except Allah, the Exalted. But the books of the *Deobandis* have many incidents whereby they claim that their Shaikhs have been granted the knowledge of what the hearts conceals. Following are some quotations from their books:

1. "O Salik! Sometimes Allah reveals to you by way of *Kashf* and *Ilaham* some of the hidden mysteries of the Heavens and earth, e.g. future events or information of distant places, etc. However, He does not make you aware of the secrets in the hearts of His servants. It is not appropriate for you to desire such information (of the hearts of the people) because this awareness is withheld for your own benefit. The knowledge of the secrets in the hearts of men is awarded to only such a person who has become a perfect manifestation of Allah's attribute of mercy."[502]

2. From *Tazkirat ar-Rasheed*, "One-Day Moulvi Amir Shah Khan mentioned a story - an incident to Rasheed Ahmad Gungohi. He said, "One day I was sitting with a *Buzurg* (Shaikh) in *Masjid al-Haraam*. A young Dervish (hermit) visited the *Buzurg* (Shaikh) and sat down besides him. The *Buzurg* looked at the young Dervish and said, 'Brother, in your heart is a very nice thing.' Even though the poor fellow wanted to hide the condition of his heart, the *Buzurg* unveiled everything by saying, 'In your heart is an image of a young woman … her nose is such, her eyes are such, her hair is such….'; that is to say that he mentioned her entire appearance. Momentarily, the Dervish was extremely embarrassed but went on to say, 'No doubt, you speak the truth. During my teenage, I fell in love with a woman. Because I always had her in mind, her image came on my heart. Now, whenever I feel depressed, I close my eyes and see her. This makes me calm and my heart feels at rest." – "After narrating this incident, Moulvi Amir Shah kept silent and waited so that Rasheed Ahmad

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[502] *Ikhmaalush Shiyaam* (Eng. Trans.) p.157.

Gungohi would comment. But *Hazrat* Imam Rabbani (Rasheed Ahmad Gungohi) did not say anything. When Amir Shah mentioned this incident a few more times, Rasheed Ahmad Gungohi finally spoke up. He said, 'Brother, this is not a major achievement, for he had to close his eyes and concentrate on his heart. My contact with *Hazrat* Haji Sahib (i.e. his spiritual guide, Haji Imdadullah Muhajir Makki) for many years was such that without consultation with him my discussions (meetings) never came to a conclusion… even though he was in Mecca (and I in India). And after this I had the same connections with Allah's Messenger ﷺ for years.' After saying this Rasheed Ahmad Gungohi remained silent."[503]

3. Aashiq Ilahi Meerathi relates in *Tazkirat ar-Rasheed*, "One morning whilst going to see *Hazrat* (Rasheed Ahmad Gungohi), Moulvi Wali Muhammad passed by a sweets (confectionery) shop, where some fresh sweets were being prepared. He stood there for a while thinking that if he had money, he could buy some sweets. He then headed straight for the *Khanqah* (hermitage), where he found *Hazrat* (Rasheed Ahmad Gungohi) waiting for him. Upon seeing him, *Hazrat* said, 'Moulvi Wali Muhammad, Today I wish to eat sweets, so take these four *annas* (some money) and fetch me some sweets of your choice'. So, Wali Muhammad bought some sweets from the same shop and kept them in front of *Hazrat*. *Hazrat* said, 'It is my hearts desire that you should eat these sweets'. Moulvi Wali Muhammad used to say after this incident, 'I feel afraid in meeting *Hazrat* because the intentions in the heart are not within one's control and *Hazrat* gets informed about them."[504]

4. "Once in the *Masjid* of Keraana, a pious butcher was sitting by *Hazrat* Sahib (Imdadullah Muhajir Makki). While sitting there, thought came to his mind: "Is the rank of *Hazrat* Sahib higher or that of *Hazrat* Haji Sahib?" *Hazrat* immediately commented: "It is

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[503] *Tazkirat ar-Rasheed*, vol.2, p.197.
[504] *Tazkirat ar-Rasheed*, vol.2, p.227.

disrespect to compare the ranks of the Ahlullah[505]: Who is big and who is small?"[506]

5. *Moulana* Zakariyah says: "*Hazrat* Shaikh Abdul Hadi was a *Sahib-e-Kashf* and generally he was apprised (by means of *Kashf*) of the thoughts of people, hence he would answer them immediately."[507]

6. Once *Hazrat* (Khalil Ahmad) Saharanpuri, along with *Moulana* Zafar went to visit Moulvi Abdullah Jan (an attorney). On the way, Zafar Ahmad wondered, why does *Hazrat* go to such a gentlemen without being called? As this thought occurred, *Hazrat* Saharanpuri turning to him said: "Moulvi Abdullah Jan's heart is very good even though he appears like a man of the world."[508]

Conclusion: From the above examples, we see that the *Deobandi's* understanding of *Kashf* of the heart is not a matter of having an intuition about somebody or having a good or bad feeling of someone - It is a matter of knowing detailed and certain knowledge of the Unseen.

Knowledge of the Time and Place of Death

Allah says in the Qur'aan, **"Verily! Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the womb. No person knows what he will earn tomorrow, and <u>no person knows what land he will die</u>. Verily, Allah is All-Knower, All-Aware."**[509]

But the *Fazaail-e-Aamaal* says,
Abul Husain Maliki says that he associated with Shaikh Khair Nurbaf for several years. The Shaikh said to him, eight days before his death. 'I shall die on Thursday evening, at the time of *Maghrib Salaat*, and I shall be buried on Friday after *Jumuah*

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[505] i.e. People of Allah or *Awliyya*.
[506] *Mashaikh-e-Chist*, (Eng. Trans.) p.226.
[507] *Mashaikh-e-Chist* (Eng. Trans.) p.206.
[508] *Mashaikh-e-Chist* (Eng. Trans.) p.288.
[509] Soorah Luqman (31): 34.

Salaat." Although, he advised me not to forget, but I forgot about it and, on Friday morning, a man told me about the Shaikh's death. I immediately went to his place… asked people the details of the Shaikh's experience of death. A person… narrated to me that the Shaikh swooned for a while just before *Maghrib Salaat*. Then, he recovered somewhat and said to someone in the corner of the room, who was invisible to others, 'Stop for a while; you have been commanded to do a thing and I have been commanded to do a thing. That which you are commanded to do (viz. to take my life) will not escape you, but that which I am commanded to do (viz. to observe *Maghrib Salaat*) will escape me. Let me do as I am commanded." He then called for water, made a fresh *Wudhu* and performed *Maghrib Salaat*. After this, he laid himself on the bed, closed his eyes and gave up his life."[510]

Saints who directly communicate with Allah

Moulana Zakariyah mentions in *Fazaail-e-Hajj*, "Once one of the *Abdaal*[511] met Khidr and inquired from him whether he had ever met anyone among the saints whom he considered higher in rank than himself. To this he replied, 'Yes, I have. I was present once in the *Masjid* in Medina, where I saw *Hazrat* Shaikh Abdur Razzak directing Hadeeth to his students. On one side was a young man sitting with his head bent on his knees. I went to him and addressed him thus, 'do you not see the gathering listening to the words of *Rasoolullah*. Why do you not join them?' Without lifting up his head or turning in my direction the youth answered: "Over there you see those who listen to the Hadeeth from the mouth of *Abdur-Razzak* (the slave of the sustainer), <u>while over here you see him who listens to Hadeeth directly from *Ar-Razzak* (Allah)</u>."

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[510] *Fazaail-e-Aamaal,* (Eng. Trans.) Virtues of Charity, Chapter.6, p.609, (2nd South African Impression 1414-1993. Published by Waterval Islamic Institute)]

[511] The Deobandi translator *Ikhmaalush Shiyaam* defines an *Abdaal* saying, "*Abdaal* are a class of *Awliya* whose identities remain conceled. They possess miraculous powers and execute a veriery of tasks under Divine Command in various places of the world." [*Ikhmaalush Shiyaam* (Eng. Trans.) p.59.]

Khidr said to him, "If what you say is true then you should be able to tell me who I am. Who am I?" He lifted up his head and said, 'If my intuition does not fail me then you are Khidr.' *Hazrat* Khidr said, "From that I realized that among the saints of Allah there are such who are so exalted in rank that I cannot recognize them."[512]

This story mentions the gross deviation of the *Sufi*s, where they believe that 'some of their special ones' can directly communicate with Allah. This deviant concept of the *Sufi*s is not something said by them in a state of intoxication or insanity, but is amongst their well-established beliefs and can be found mentioned in many of their books, as in 'The Doctrines of the *Sufi*s' - "Sahl said, "For thirty years I was speaking to Allah, and men imagined that I was speaking to them."[513]

Such a belief is clear *Kufr*, since it implies that someone may not be in need of Allah's Messenger ﷺ for guidance and matters of the religion, as the young man (from the above story) said, "Over there you see those who listen to the Hadeeth from the mouth of *Abdur-Razzak* (the slave of the sustainer), while over here you see him who listens to Hadeeth directly from *Ar-Razzak* (Allah)."

Allah says in the Qur'aan, **"It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave."**[514] Allah did not speak directly to any human being like He spoke to Prophet Moosa عليه السلام (when he was on the mount of *Toor*) and Prophet Muhammad ﷺ (on the occasion of *Meraj*). The Qur'aan is a witness upon the stupidity and ignorance of those who wish that Allah should speak to them directly. **"And those who have no knowledge say, 'Why does not Allah speak to us (face to face)... So said the people before**

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[512] *Fazaail-e-Aamaal*, Virtues of Hajj, (Eng. Trans.), Chapter.9, story no.9, p.171, (New Edition 1982, Published by Dini Book Depot - Delhi).
[513] The Doctrines of the *Soofis*, p.145.
[514] Soorah ash-Shoorah (42): 51.

them word of similar import. Their hearts are alike; We have Indeed, **made plain the signs for people who believe with certainty."**[515]

Bestowed Knowledge

The *Deobandis* claim 'bestowed knowledge' for many of their Shaikhs and prominent scholars. *Moulana* Ashraf Ali Thanvi's statements mentioned in *'Marif-e-Mathnawi'* indicate that inspirations are normal occurrences for the *Sufi*s, to which they look towards to and benefit the people by them…

1. "*Hakim al-Ummat*, Thanvi has at this juncture written an important note that the friend of Allah should always talk as the occasion and the time demands, i.e. when he is in the right mood, the audience is attentive and the flow of the heavenly cognizance is natural with moderation, neither forcing himself not being overpowered by emotions. With this state of mind one should engage himself in benefiting the people there and then. *Hazrat* Thanvi was inspired by the following verse (of *Mathnawi*): *"When (your beloved master) orders you to speak, then speak and speak in fervor."*[516]

2. *Moulana* Zakariyah says: "Shaikh Nizamuddin Deen al-Umri Thanesri acquired Uloom-e-Dhahiri (outward knowledge or the *Sharee'ah*) without having pursued an academic career. Night and day he engaged in *Dhikr Nafl-Ithbaat* (a form of *Dhikr*) and *Dhikr bil-Jahr* (audible *Dhikr*). He engaged in such intensive *Dhikr* that he would not emerge from the room for a full month."[517]

We find similar claims for the founder of the *Jamaat Tableegh*, *Moulana* Ilyas and his successor, *Moulana* Muhammad Yusuf.

3. Mentioned in '*Tazkirat Hazratjee Moulana Muhammad Yusuf*' (p.31) by *Moulana* Manzoor Numani and Ateequr Rehman

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[515] Soorah al-Baqarah (2): 118.
[516] *Marif al-Mathnawi*, p.27.
[517] *Mashaikh-e-Chist* (Eng. Trans.) p.191.

Sambhani, "(*Moulana* Ilyas) has been granted a knowledge from Allah (that is not the ilm of the scholars and library). Therefore, many of his statements were recorded, after which a part of them were published in the form of a book. It was clearly apparent from the speeches of *Moulana* Muhammad Yusuf that he too was granted the same knowledge…"

4. "I have attended five lectures of *Hazrat* (Muhammad Yusuf), of which one lasted five and half hours. Knowledge seemed to be surging from inside him. It was clearly apparent that he wasn't speaking but was being made to speak. The knowledge from Allah used to confer upon the heart of *Hazrat* (Muhammad Yusuf) like heavy rain. And it is my strong estimation that just like perpetual *Dhikr*[518] *Hazrat* was in a state that at all times and in every condition whether asleep or in wakefulness, knowledge would be inspired to him."[519]

Tawajjuh

We have already seen the passing of knowledge from one person to another through *ilhaam* and dreams (like the book *Marif al-Mathnawi*). Keeping with the subject of unusual modes of transmission of knowledge, we come across another *Sufi* concept, called '*Tawajjuh*.'

Tawajjuh as the *Sufi*s claim is the miraculous power of a *Sufi* Shaikh to grant a great amount of knowledge or completely transform someone, by just gazing at that person. Following are some quotes form *Moulana* Zakariyah's book *Mashaikh-e-Chist*…

1. "Abu Saeed Gangohi who was to be his *Khalifah* and representative in Hindustan. Any person, on whom *Hazrat* (Nizamuddin Deen al-Umri) cast his gaze, would become a *Shahid-e-Shuhood* immediately. (*Shahid-e-Shuhood* is a high ranking

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518 The *Soofi* concept of the heart of the *Soofi*s being constantly engrossed in *Dhikr*.

519 *Tazhirah Hazrat Jee Moulana Muhammad Yusuf* by *Moulana* Manzoor Numani and Ateequr Rehman Sambhani, p.31.

Wali those who dwell in a lofty state of Divine Presence and Perception – Translator of *Mashaikh-e-Chist*)."[520]

2. *Moulana* Zakariyah says: "*Hazrat* Shaikh Abdul Haqq Quddus Gangohi cast a powerful gaze of *Tawajjuh* on *Moulana* Jalalud Deen. In consequence, his entire treasure of knowledge was effaced."[521]

3. *Moulana* Zakariyah says: "His (Khwaajah Moinud Deen Chisti) gaze was sufficient to transform a man into a *Sahib-e-Marifat*."[522]

4. Khwaajah Moinud Deen Chisti became *ba'yt* to *Hazrat* Uthmaan Haaruni, and by his virtue of *Tawajjuh*, Moinud Deen Chisti attained perfection in *Sulook* in a single day.[523]

5. Khwaajah Moinud Deen Chisti once passed by an orchard of a hostile *Shiah* chief, who would kill any person who adopted the names, Abu Bakr, Umar and Uthmaan. Moinud Deen Chisti sat near the pond. The *Shiah* appeared in a furious state intending to kill Moinud Deen Chisti. But when *Hazrat* glanced at him, the Shiah fell down. When he gained his consciousness, he was a transformed person and a staunch follower."[524]

6. "Once Rasheed Ahmad Gangohi was asked to focus *Tawajjuh* on the *Talibeen* (*Sufi*s). He said: "Why should I perform like yogis?"[525]

Here *Moulana* Rasheed Ahmad Gangohi himself admits that *Tawajjuh* is similar to the practice of the Hindu yogis. The *Deobandis* have borrowed these 'staring exercises' from the pagan religions. Such actions of *Tawajjuh* cannot be found from the life of Allah's Messenger ﷺ who simply resorted to teaching the religion to his companions. Consequently, the companions like

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[520] *Mashaikh-e-Chist* (Eng. Trans.) p.192.
[521] *Mashaikh-e-Chist* (Eng. Trans.) p.188.
[522] *Mashaikh-e-Chist* (Eng. Trans.) p.45.
[523] *Mashaikh-e-Chist* (Eng. Trans.) p.145.
[524] *Mashaikh-e-Chist* (Eng. Trans.) p.147.
[525] *Mashaikh-e-Chist* (Eng. Trans.) p.250.

Abu Hurayrah ﷺ who spent the most time with Allah's Messenger ﷺ acquired the most knowledge from him. Narrated Abu Hurayrah ﷺ, "The people used to say, 'Abu Hurayrah narrates too many narrations'. In fact, I used to keep close to Allah's Messenger ﷺ and was satisfied with what filled my stomach."[526] In this narration Abu Hurayrah ﷺ explains that the reason behind his exemplary knowledge of Hadeeth is that he spent most of his time with Allah's Messenger memorizing his sayings, and not being bothered with seeking better livelihood.

Furthermore, Allah's Messenger ﷺ said: **"Knowledge is acquired by studying."**[527] And this is how the knowledge of the Qur'aan and the Sunnah has been transmitted from generation to generation, by memorization and writing. Allah's Messenger ﷺ said: **"May Allah brighten a man, who hears my words and then delivers it to others."**[528] And he ﷺ said: **"Behold! Let him who is present convey (my words) to him who is not present."**[529]

Ironically, even the knowledge of Deoband, its Shaikhs, their biographies, their *Mubashshirat*, etc., etc., have been transmitted from one generation to the next in this same way and not by *Tawajjuh* – else there would be no real need for compiling books and establishing Madrasas (schools).

Tasawwur-e-Shaikh

This is another concept related to knowledge and *Sufism*. Accordingly, a *Sufi*'s entire concentration is focused upon his Shaikh, to the extent of that he experiences the presence of his Shaikh at all times.

Tawajjuh and *Tasawwur-e-Shaikh* are similar concepts. In *Tawajjuh*, the Shaikh miraculously transfers his knowledge to his disciples (*Mureeds*) simply by concentrating upon them. In *Tasawwur-e-*

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[526] Saheeh al-Bukharee, vol.5, p.47, no.57.
[527] *Silsilatul-Ahaadeeth as-Saheehah* (1/605/342).
[528] Sunan Ibn Majah (Eng. Trans.), vol. 1, no.230.
[529] Sunan Ibn Majah (Eng. Trans.), vol. 1, no.234.

Shaikh, the *Mureed* receives knowledge from his Shaikh miraculously by performing concentration exercise. *Tasawwur-e-Shaikh* or concentration exercises too have been borrowed from the Buddhist hermits and Hindu mystics.

1. It is mentioned in *Arwah-e-Thalathah*, Khan Sahib said that once *Hazrat* (Rasheed Ahmad) Gungohi was in an ecstatic state and the issue was of *Tasawwur-e-Shaikh*. He (Rasheed Ahmad Gungohi) asked, "Should I say?' He was asked to speak. He again asked, 'Should I say?' He was asked to speak. He asked for the third time, 'Should I say it?' He was asked to speak. So he said, "For three complete years *Hazrat* Imadad's (Imdadullah Muhajir Makki) face remained in my heart and I did not do anything without asking him first." Then he got further excited, he said: "Should I say it?' He was asked to speak. He said: "(For some) years *Hazrat* Muhammad ﷺ remained in my heart, and I did not do anything without asking him first." Saying that he got further excited. He asked, "Should I say it?' He was asked to speak. But he remained silent. When people insisted that he should speak further, he declined them."[530]

It can only be imagined what was coming next!

2. From Malfoozat Hakim al-Ummat, "Once he (Ashraf Ali Thanvi) said, there are such pious people that they constantly see the Messenger of Allah. When Suyooti heard a narration, he would know whether it was a Hadeeth or not. Someone asked (how does he do so), so he (Suyooti) replied, 'after listening the Hadeeth, I look towards the Prophet's face. If he is joyous, I understand it to be a Hadeeth and if his face is gloomy then I know it's not a Hadeeth."[531]

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[530] *Arwah-e-Thalathah* p.265 (Published by *Daarul-Ishaat* (Karachi) Compiled by *Moulana* Ashraf Ali Thanvi (no: 1976) story no: 306 and *Tazkirat ar-Rasheed* (a biography of Rasheed Ahmad Gungohi by Aashiq Ilaahi Merathi) vol.2, p.197.

[531] *Malfoozat Hakim al-Ummat* (Urdu) vol.7, p.109-110, Malfooz (saying) no. 171.

Even the Sahabah, who were close to Allah's Messenger ﷺ did not have the privilege for being in constant touch with him after his death. They had to suffice with the knowledge that they received from him during his lifetime. Umar Ibn Khattab (radhi allahu anhu) was one of the closest companions of Allah's Messenger ﷺ, to the extent that Ali Ibn Talib (radhi allahu anhu) would very often hear the Prophet ﷺ say, **"I, Abu Bakr and Umar went (somewhere). I, Abu Bakr and Umar entered (somewhere). I, Abu Bakr and Umar went out."**[532] However, Umar's (radhi allahu anhu) contact with Allah's Messenger ﷺ ended with his ﷺ death and Umar always regretted that he could not ask the Messenger of Allah ﷺ about certain issues of *Riba* and inheritance. Once, he said in his sermon, while on the pulpit of Allah's Messenger ﷺ, "I wish Allah's Messenger ﷺ had not left us before he had given us definite verdicts concerning three matters, which are; how much a grandfather may inherit? The inheritance of *Al-Kalala* (the deceased person among whose heirs there is no father or son), and various types of *Riba* (usury)"[533]

Allah's Messenger ﷺ was asked, 'Who is the most beloved person to you.' To which he replied, 'Aa'ishah.'[534] But after the death of Allah's Messenger ﷺ there was no transmission of guidance from Allah's Messenger ﷺ to Aa'ishah (*radhi allahu anha*). Qais Ibn Abu Hazm narrated that when Aa'ishah (*radhi allahu anha*) reached the place of Hawab. She heard the barking of dogs, she said: "I think I should return back. Indeed, the Messenger of Allah ﷺ said: **'Who is it among you, upon whom the dogs of al-Hawab will bark!'** So, Zubar (radhi allahu anhu) said: 'Will you return back! It is close that Allah may cause agreement between the people, because of you."[535] These are the events leading to fighting between the Muslims, and Aa'ishah (*radhi allahu anha*) always regretted that she had not returned. This is a good example of how the companions referred to the sayings of Allah's Messenger (i.e. the Hadeeth) for guidance after his death. They knew that in the *Barzakh* the

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532 Saheeh al-Bukharee, vol.5, p.25, no.34.
533 Saheeh al-Bukharee (Eng. Trans.) vol.7, no.493.
534 Saheeh al-Bukharee (Eng. Trans.), vol.5, p.9, no.14.
535 Musnad Ahmad.

Messenger of Allah ﷺ could neither be communicated with nor could he be sought for guidance.

Conclusion

"Allah will not leave the believers in this state in which you are not, until He distinguishes the wicked from good. Nor will Allah disclose to you the secrets of the Unseen but Allah chooses Messengers whom He wills."[536]

Allah Alone is the Knower of the Unseen. He grants some of this Knowledge to His Messengers ﷺ who are the conveyer of glad tidings, and warners of Allah's Punishment. The Sahabah contended themselves to the clear and accurate information that they received about the issues of the Unseen from Allah's Messenger ﷺ. It was for disbelievers like sorcerers and fortune-tellers to seek after the *Ghayb* using corrupt means and trying to futilely predict the future, inquire of hidden events, and unravel the secrets of the hearts. But what they acquired was not even close to the knowledge given by the Messenger, and was nothing more than conjecture, confusion and lies. As in the story of Ibn Saiyad, when Allah's Messenger ﷺ said to him, **"I am concealing something from you."** Ibn Saiyad replied that it was *ad-Dhukh* (the smoke)." The Messenger of Allah ﷺ rebuked him saying: **"Be off with you. You cannot get further than your rank."**[537]

Whilst the Messenger of Allah ﷺ was concealing the verse of the Qur'aan, [of Soorah ad-Dhukhan (44): 10], all Ibn Saiyad could say was smoke. This shows that even if one tries with the help of the Shayateen to find out the secrets of the heart, he will be far away from the truth.

The Messenger of Allah ﷺ did not hide the knowledge given to him, nor did he disclose it only to 'the chosen few ones.'[538] With

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[536] Soorah aali-Imran (3): 179.

[537] Saheeh al- Bukharee (vol: 2, no: 437).

[538] Abu Tufayl Aamir Ibn Waathilah ﷺ said: 'I was with Alee Ibn Abee Talib ﷺ when a man came to him and asked, "What private information did the Prophet give to you?" So, he became angry

his death however, the guidance and accurate information that was being received about the religion came to an end. True dreams and ilaam continue to be a means of glad tiding, assistance and hope. But they are not accurate and independent sources of information like the revelation received by the Messengers. The religion of Allah is complete and perfect, and Allah does not reveal religious injunctions or poetry either through dreams or *ilhaam*.

The mystery that surrounds the issue of dreams and *Ilham* is misused to the utmost by the *Deobandis*, who use them as a basis for claiming Allah's approval for their school of thought, their incorrect beliefs and their innovative practices. By means of 'Bestowed Knowledge', '*Tawajjuh*', '*Tasawwur-e-Shaikh*' and '*Kashf*', the *Deobandis* claim access to knowledge that is not available through normal means. They use this claim to prove the superiority and greater wisdom of their *Sufi* Shaikhs and *Majzoobs*. This knowledge also becomes the justification for actions that are openly at odds with the *Sharee'ah*.

Nothing that the *Deobandis* can bring from the *Karamat* of the Sahabah or anything else can help them justify their gross exaggerations in praising their Shaikhs. They bring the example

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and said, "The Prophet never used to tell me anything privately which he hid from the people, but he did tell me four things?" So the man inquired, "So what are they, O Chief of Believers?" He replied, "He (the Prophet) said, **"May Allah's curse be upon the one who curses his father; May Allah's curse be upon the one who sacrifices for other than Allah; May Allah's curse be upon one who accommodates an innovator; and May Allah's curse be upon the one who tampers with boundary posts of the land."** [Saheeh Muslim (Eng. Trans.) vol.3, p.1093, no.4876]

The Prophet's wife, Aa'ishah (*radhi allahu anha*) said: ".... whoever tells you that he ﷺ concealed (some of Allah's orders), is a liar." Then she recited: **"O Messenger ﷺ! Proclaim (the Message) which has been sent down to you from your Lord..."** [Soorah al-Maidah (5): 67 – See Saheeh al-Bukharee (Eng. Trans.) vol. 6, no.378.]

of Umar ﷺ when he called upon the Sahabi Sariya to alert him of the enemy from miles away to prove the existence of *Kashf*, and they then claim for their scholars *Kashf* of the Paradise and Hell fire, the graves, the hearts and the matters between Allah and His servants.

Finally, the *Deobandis* crossed all boundaries by accepting the extremely misguided belief of the *Sufi*s that some of their insane and hermits can directly communicate with Allah. In this regard, Shaikh al-Islam Ibn Taymiyyah writes in his book, '*Al-Furqaan bayna Awliya ar-Rahmaan wa-Awliya ash-Shaytaan*' on page, 20: "Faith also includes belief that the Prophet ﷺ is the intermediary between Allah and His creation for the purpose of delivering His orders and forbiddance, His promises and threats, and the definition of *Halaal* and *Haraam*. The *Halaal* is that which Allah and His Prophet have declared *Halaal*, and the *Haraam* is that which Allah and His Prophet have ordained. Thus, whoever believes that any *Wali* (*Awliya*) has any way to Allah without following Prophet Muhammad ﷺ is a *Kafir*, and is an ally of the devil."

As for Allah's creating of the creation, and His providing them with sustenance, and His answering their supplications, His guiding of their hearts. His aiding them over their enemies, and all other types of bringing about benefits, or driving away harm; all of this is from Allah Alone. He does these things, and links them to whatever (observable) causes He wishes. The intermediation of Prophets does not enter into these realms."

Chapter: 10

Excessive Praise for the Messenger of Allah صلى الله عليه وسلم

Chapter 10: Excessive Praise for the Messenger of Allah ﷺ

Introduction

Exaggeration (in the religion) means exceeding the limits set by Allah and His Messenger ﷺ. Exaggeration, whether in belief or actions, is highly condemned in the religion of Islam, Allah says: **"O people of Scripture! Do not exceed the limits in your religion…"**[539]

Abdullah Ibn Mas'oud ﷺ reported that Allah's Messenger ﷺ said: **"Destroyed are those who are extreme (in the religion)."** He said it three times.[540]

Exaggeration in regards to the honor and status of righteous people was the root cause behind the deviation of previous nations. Allah's Messenger ﷺ said: **"Beware of exaggeration. Your predecessors perished on account of their exaggeration."**[541]

The Prohibition of Exaggeration in Praising Allah's Messenger ﷺ:

Exaggeration in praising Allah's Messenger ﷺ involves exceeding his status and attributing Divine qualities to him ﷺ, invoking him for help, supplicating to him, swearing by him, etc. Allah's Messenger ﷺ warned, **"Do not praise me as the Christians praised the son of Maryam. Indeed, I am a slave of Allah. So say, 'the slave of Allah and His Messenger ﷺ.'"**[542] This Hadeeth forbids exaggeration like the Christians (who exceeded the limits in praising Eesa عليه السلام), and sufficing with the fact that Allah, the Most High, chose Muhammad ﷺ as a Prophet and a Messenger, and as His beloved.

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539 Soorah ali-Imraan (3): 31.
540 Saheeh Muslim.
541 Musnad Ahmad and others.
542 Saheeh al-Bukharee vol. 6, no. 478.

When Allah ascended His Messenger ﷺ to the highest Heavens and showed him His greatest signs on the Night of Isra wal-Miraaj, Allah described the Messenger with the attribute of slave (worshiper) saying: **"Glorified (and Exalted) be He (Allah), Who took His slave/**worship**er (Muhammad) for a journey by night from al-*Masjid al-Haraam* (Makkah) to the Farthest mosque (in Jerusalem)."**[543]

Indeed, the greatest praise we can give to Allah's Messenger ﷺ is that we say about him ﷺ what Allah has described him with, i.e. 'he is Allah's slave and His Messenger.' Only Allah's saying is the most appropriate, and contains no element of going beyond bounds, nor does it neglect any of his due rights and honor.

When some people said to Allah's Messenger ﷺ: "O Messenger of Allah, you are the best and the son of the best among us, and our master and the son of our master." He ﷺ addressed him saying: **"O people! Make your requests straightforward and let not Shaytaan lure you saying the wrong things. I am only the slave of Allah, and His Messenger. I do not like you to elevate me above my rank in which Allah, the Exalted, has praised me."**[544]

At another occasion, Allah's Messenger ﷺ interrupted small girls who described him with the attribute of the Knower of *Ghayb* (Unseen), ar-Rabee'ah bint Mu'awaidh ﷺ said: "The Messenger of Allah ﷺ came on the morning of my marriage. I had with me two servant girls, singing and mourning about my relatives who were killed on the Day of Badr, and they said while singing: "Among us there is a Prophet who knows what will happen tomorrow…" The Prophet ﷺ said: **"What are you saying? Do not say it! No one knows what will happen tomorrow except Allah, the Most Mighty and the Most Majestic."**[545] And in the narration of Saheeh al-Bukharee, he said: **"Leave this, and say what you were saying (before)."** [546]

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[543] Soorah al-Isra (17): 1.
[544] Musnad Ahmad and an-Nasa'ee.
[545] Sunan Ibn Majah.
[546] Saheeh al-Bukharee vol. 9, no. 202.

Fazaail-e-Aamaal and Exaggeration in Praising Allah's Messenger ﷺ

Many examples of excessive praise can be found in the *Fazaail-e-Aamaal*. We have already seen many examples of invoking Allah's Messenger for one's needs in the chapter of *Waseelah*. In the virtues of Hajj, we find another exaggerated statement in which *Moulana* Zakariyah says, "…His (Allah's Messenger's ﷺ) grave is more exalted than any part of the earth and the position adjacent to his holy body is even more exalted than the Ka'bah itself, more even than the throne (*Arsh*), and the *Kursi*, even more than any other place in Heaven and on earth."[547]

Moulana Zakariyah also says while explaining the verse, "**Soon will your Lord raise you (O Muhammad ﷺ) to a position of praise and glory (*Maqaam-e-Mahmood*),**"[548] in Virtues of *Darood*: "The Holy Prophet would be asked to sit on the Sublime Throne (on the Day of Judgment)."[549]

The *Maqaam-e-Mahmood* (station of praise and glory), which Allah mentions in the Qur'aanic verse[550] is as Umar ﷺ explained, "On the Day of Resurrection, the people will be humbled to their knees, each nation following their Prophet and saying: 'O so-and-so intercede', 'O so-and-so intercede.' Until the power to intercede will be given to Prophet Muhammad ﷺ and that will be the day when Allah raises him to a position of praise and glory."[551]

It is reported that a storyteller in Baghdad was explaining this verse (Soorah Isra (17): 79) and said that Allah would seat the Prophet ﷺ next to Him on His Throne. This explanation was reported to Muhammad Ibn Jarir at-Tabaree (a prominent *Mufassir* of the Qur'aan) (d. 310 A.H. /922 A.D.) who rejected the

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547 *Faazail-e-Aamal*, (Eng. Trans.), Virtues of Hajj, Chapter. 9, p.143, no. 14 (New Edition 1982, Published by Dini Book Depot - Delhi).
548 Soorah Isra (17): 79.
549 *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Durood* , Chapter.2, p.56. (Edt. 1985, Published by Dini Book Depot - Delhi).
550 Soorah Isra (17): 79.
551 Saheeh al-Bukharee vol. 6, no. 242.

idea vehemently to the extent that he inscribed on his door the following line: "Glorified is He, Who has neither a companion nor anyone sitting beside Him on the Throne." This created a fury among the people of Baghdad who pelted his house with stones till his door was covered by them.[552]

The Qasidah of *Moulana* Jamee[553]

Moulana Zakariyah mentions in 'The Virtues of *Darood*'[554], "The Qasidah[555] of *Hazrat Moulana* Jamee (a renowned *Sufi* saint) is in Persian. "A story has been reported by him related to this Qasidah that when *Moulana* Jamee went for Hajj, he intended to recite this Qasidah at the grave of the Messenger of Allah ﷺ. The ruler of Mecca dreamt of the Messenger of Allah ﷺ, who said to him, "Do not let him (*Moulana* Jamee) go to Medina." The Ruler of Mecca prohibited *Moulana* Jamee from leaving for Medina but the *Moulana* managed to leave for Medina secretly. The Messenger of Allah ﷺ again came in the dream of the ruler of Mecca and said: "He has started for Medina, Do not let him on his way to Medina." Upon this, *Moulana* Jamee was brought back to Mecca, and imprisoned. The Messenger of Allah ﷺ again came in the dream of the ruler of Mecca, and said, "He is not guilty. He has

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552 *Tahdhir al-Khawas min Ahadith al-Qussas*, p.161 by Jalal al-Din as-Suyutee (Beirut - 1972). See Criticism of Hadeeth among Muslims with reference to Sunan Ibn Majah, p.40.

553 Abd al Rehman Jami (d. 898/1492), a mystic, philosopher and poet, was born in Jam in Khurasan. Besides many works in poetry, Jami wrote a large commentary on *Fusus 'l-Hikam* of Ibn Arabi and a short one, *Naqd an-Nusus*, the exposition of the basic doctrines of *Wahdat al-Wajood*; *Lawai'ih*, partly in prose and partly in verse, a work on theology and an introduction to the lives and teachings of almost 600 *Soofis*, *Nafahat 'l-Uns*. [For his poetry see: A.J.Arberry: Classical Persian Literature (London, Allen & Unwin, 1958), p.425-50] [*Soofism* and Shari'ah, p.149]

554 *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Durood*, (Arabic Qasidah for the Holy Prophet), p.157. (Edt. 1985, Published by Dini Book Depot - Delhi).

555 (Qasidah) Eulogy, i.e. a speech or writing in praise of a person, especially a set oration in honor of a deceased person. [The World Book Dictionary]

composed a few couplets for me and wanted to recite them before my grave. If he recites them over there, I will bring forth my hand to shake with him and that may be a cause of confusion among the people."

Moulana Zakariyah says, "The Qasidah of *Hazrat Moulana* Jamee is in Persian. The *Nazim* of our *Madras a* (school), *Moulana* Asadullah has much interest in Persian, especially in Persian poetry. He is also one of the major Khalifah of *Moulana* Ashraf Ali Thanvi". *Moulana* Asadullah translated the *Mathnavi* by *Moulana* Jamee, the sections[556] of which have been given below:

"O the enchanting flower! Delight us with your sweet odour,
wake up from your sweet dream and enlighten our hearts.
O Prophet of Allah! Come out from the Green dome in the courtyard
and walk with your feet over our heads.
O Prophet of Allah! Help us as we are humble
and helpless and console the hearts of your lovers.
How fortunate were we to visit you
and use the dust of your streets as eye-powder.
How fortunate were we to circumbulate the holy tomb
and the Green dome like a mad, and to cry aggrieved.
Though the dust and dirt is harmful for the eyes
but (because of its holiness) we desired to make an ointment of it for the eyes.
I am tired of my inordinate appetites.
O Prophet of Allah! Be kind and merciful upon this humble servant.
If you would not take care of such helpless
and unavailing servants then they will be losers."

Also a few couplets[557] from Muhammad Qasim, the founder of Deoband

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556 *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Durood*, (Arabic Qasidah for the Holy Prophet), p.157, couplet nos. 3, 10, 11, 14, 16, 19, 25 and 26.
557 *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Durood*, (Arabic Qasidah

"If thou (Allah) had not created him the universe would not have been created.
O leader of the universe! I could only address you if Jibreel helped me.
All the universe is in existence because of you.
O Prophet of Allah! If somebody says that you are the center of the universe, he is right.
All the things in the universe came into origin from nothing only because of you.
O Prophet of Allah! And you are having the speed of light.
Prophet Moosa was desirous to see Allah, and Allah was desirous for you.
(Addressing himself, *Moulana* Qasim says)
Though Qasim is a sinner and blemished, he is proud of being a devotee as he relies on you.
On hearing that you are the intercession for a sinner,
I have collected a huge amount of sins (so that they may be counted as devotions)
The Almighty's consent takes so much care of your prayer
that even the firm destiny has been ignored for its answer.
Because of the huge amount of sins even the dogs treat my name as an abuse
but I am proud of your name and your relationship.
If you do not care for us then there is no one to bother about
and nobody to be sympathetic with us.
The boat of my hopes is surrounded by the waves of fear and confidence,
and I desire that my name may be included as a dog of (the streets of) Medina.
May I live with the dogs of your *Haraam*
and when I die may my corpse be eaten by the vultures of Medina."

In these *Qasidahs*, Allah's Messenger ﷺ is praised with falsehood and described with characteristics which Allah did not describe

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for the Holy Prophet), p.160. (Edt. 1985, Published by Dini Book Depot - Delhi).

him with, nor did he ﷺ describe himself with them. Some characteristics are also those, which are unique to Allah and cannot be used to describe any of the creation, like **"The Almighty's consent takes so much care of your prayer that even the firm destiny has been ignored for its answer?"**

"Verily, Allah does what He wills."[558] And Allah's Messenger ﷺ was commanded to say 'InshaAllah', 'if Allah wills', whenever he intended to do an act, Allah says: **"And never say of anything that I shall do such and such tomorrow.' Except with the saying, 'if Allah wills.'"**[559]

The Messenger of Allah ﷺ even rebuked the man who said to him ﷺ: "As Allah and you wish.' The Prophet ﷺ said: **"Have you made me and Allah equal? Instead (you should say) as Allah alone wishes."**[560]

The *Qasidas* mentioned in *Fazaail-e-Aamaal* make no distinction between the Right of Allah and the right of Allah's Messenger ﷺ. Worship is the sole Right of Allah, which also includes seeking help, supplication, hope, circumambulation and seeking intercession. But in their couplets, *Moulana* Jamee and *Moulana* Muhammad Qasim Nanotwi have attributed these acts of worship to the Messenger of Allah ﷺ, which is *Shirk*.

The Messenger of Allah ﷺ was very strict with regards to the matters of *Aqeedah*, and he firmly opposed any expression of *Shirk*. Once, a companion addressed him saying: 'You are our master." He said: 'The Master is Allah, the Blessing Giver, the Exalted.' And when they (the Sahabah) described him saying: "You are the best of us and most beneficent among us." He ﷺ said: **"Say what you came for to say and let not Shaytaan make you his followers, enticing you to make presumptuous statements."**[561]

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558 Soorah al-Hajj (22): 14.
559 Soorah al-Kahf (18): 23-24.
560 al-Musnad, vol. 2, no. 253.
561 Abu Dawood.

Although, Allah's Messenger ﷺ is the best of mankind and the most honorable of all, yet he forbade his companions to address him with titles like, 'you are the master, the best of us,' or 'the greatest of us', just to keep them away from excess in praising him and safeguard the *Tawheed* (Oneness of Allah). He instructed them to call him by the two attributes, which are the best and the highest of rank a slave can reach, he said: "…**Indeed, I am a slave of Allah. So say: 'The slave of Allah and His Messenger ﷺ.''**[562] These attributes neither imply excess nor danger to the Aqeedah…

Seeking help and supplication from Allah's Messenger

The Qasidah of *Hazrat Moulana* Jamee mentions, "…O Prophet of Allah! Help us as we are humble and helpless and console the hearts of your lovers…" But Allah, the Exalted, says in the Qur'aan: **"It is He (Allah) Who responds to the distressed one, when he calls Him; and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allah? Little is that you remember!"**[563]

The above-mentioned Qasidas clearly mention supplicating to Allah's Messenger ﷺ, which is clear *Shirk*, Allah commanded the Prophet ﷺ to inform his followers: **"Say (O Muhammad ﷺ): 'I have no power to bring good or avert harm even for myself, except if Allah will…"**[564]

At-Tabaranee narrates: "During the days of the Prophet ﷺ, there was a hypocrite who used to harm the believers, some of them said: 'Come with us while we appeal to Allah's Messenger for assistance, against the hypocrite." The Prophet ﷺ replied: **"Verily, no one should seek to me for assistance. Indeed, it is Allah, Who is to be sought for assistance and help."**

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[562] Saheeh al-Bukharee, vol. 6, no. 478.
[563] Soorah an-Naml (27): 62.
[564] Soorah A'raf (7): 188.

The Messenger of Allah ﷺ said: **"If you ask in prayer, ask only Allah, and if you seek help, seek it only from Allah."**[565]

Seeking Intercession from Allah's Messenger

Even though Prophet ﷺ is granted the right to intercede for his *Ummah* on the Day of Judgment, intercession is to be asked from Allah alone, because Allah says in the Qur'aan **"To Allah belongs all intercession."**[566] And **"Who is he that can intercede with Him except with His Permission."**[567]

Allah says about the Day of Judgment, when His Messenger ﷺ will intercede… **"They will not be able to intercede except for him with whom He is pleased."**[568]

And when the verse: **"Warn the relatives…"**[569] was revealed, Allah's Messenger ﷺ said: **"O people of Quraysh, secure your deliverance from Allah (by doing good deeds), for I cannot avail you anything before Allah…O Fatima, daughter of Muhammad ﷺ, ask me whatever you wish (in this life from my wealth), but I have nothing which can avail you against Allah."**[570]

Abu Hurayrah ؓ asked the Prophet ﷺ: "Who will be the happiest of people with your intercession? He ﷺ said: **"Whoever said '*La ilaha illa-Allah*' sincerely with pure intention from his heart."** So, this intercession is only for those people with pure intent, if Allah so Wills, and it will not be for those who commit *Shirk*. And whosoever seeks intercession from someone other than Allah commits *Shirk* and becomes unworthy of the intercession!

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[565] Collected by at-Tirmidhee, Saheeh Sunan at-Tirmidhee (vol. 2, no. 2043) Mishkat al-Masabih (vol. 2, no. 1099).
[566] Soorah az-Zumar (39): 44.
[567] Soorah al-Baqarah (2): 225.
[568] Soorah a-Ambiya (21): 28.
[569] Soorah ash-Shoorah (26): 214.
[570] Saheeh al-Bukharee vol. 4, no. 727-728, and Saheeh Muslim vol. 1, no.402.

False Belief

These *Qasidas* also propagate a false belief that Allah created the universe and everything in it for the sake of Allah's Messenger ﷺ, in the words: **"All the universe is in existence because of you… All the things in the universe came into origin from nothing only because of you."** This idea is based on a fabricated narration[571] and is in direct contradiction to the belief of the Qur'aan, where Allah says: **"I did not create Jinn and mankind except for my worship."**[572] The only purpose of creating mankind is the sole worship of Allah.

As regards to the story, which *Moulana* Zakariyah mentions concerning the *Qasidah*; anyone who understands the above refutation of the *Qasidah*, will certainly realize the falsity of the story and refuse that the Messenger of Allah ﷺ, who taught the *Tawheed* (Oneness) of Allah throughout his life and earnestly supplicated to Allah to protect his grave from becoming an idol, would never bring forth his hand to shake with *Hazrat Moulana* Jamee!! Allah's Messenger supplicated: **"O Allah, Let not my grave be an idol, May the curse of Allah be upon the nations who took the graves of their Prophets as places of worship."**[573] Allah's Messenger ﷺ would never express his appreciation for a heretic who likes to do exactly what he ﷺ feared, much less come out of his grave and shake hands. Rather he ﷺ cursed at such people!

Another Shameful Allegation against the Messenger of Allah ﷺ

One incident mentioned in *Fazaail-e-Aamaal* is so shameful, that we hate to even mention it, but are forced to do so hoping that sincere readers may take heed and realize the importance of

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571 See *Silsilah Ahaadeeth ad-Da'eefah* by Shaikh al-Albanee no. 282.
572 Soorah adh-Dhariyat (51): 56.
573 Collected by Imaam Ahmad (vol. 2, no. 246), Ibn Sa'd in at-Tabaqat (vol. 2, no. 362) and Abu Na'eem in *al-Hilyah* (vol. 7, no. 317).

sticking to authentic sources of Islamic knowledge, in order to understand the religion.

Moulana Zakariyah mentions in the virtues of *Darood*, an incident of a boy who used to recite *Darood* at every step. When asked for the reason of his action, he said, once I went to Hajj with my mother. She died there and her face turned black and her belly swollen. I considered that condition to be as a result of some major sin. Then I prayed to Allah and saw a cloud coming from Hijaz. A gentleman appeared from the cloud. He turned his hand over my mother's face because of which it was brightened. When he passed his hand over her belly, the swelling went away. I asked that gentleman, "Tell me about you. You are so kind that my and my mother's misery has been removed because of you." He said, "I am your Prophet Muhammad." I said, "Give me some advice." The Holy Prophet said, "Recite on every step - O Allah! Bless Muhammad and the descendants of Muhammad..."[574]

We know that Prophet Muhammad ﷺ was of the most noble and pure character and never ever touched a non-*mahram* woman during his lifetime. Even when he took the oath of allegiance from women, it was in the form of oral declarations, as clearly proven by the following Hadeeth. On the authority of Urwa, that Aa'ishah described to him the way the Holy Prophet took the oath of allegiance from woman. She said: "The Messenger of Allah never touched a (non-*mehram*) woman with his hand. He would only take a vow from her, and when he had taken the vow, he would say: **'You may go I have accepted your allegiance."** [575]
May Allah protect us from attributing to our noble Messenger such slanders and lies.

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[574] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Darood*, Arabic Qasidas, p.142, (Edt. 1985, Published by Dini Book Depot - Delhi).
[575] Saheeh al-Bukharee (Eng. Trans.) vol.7, p.159, no.211, Saheeh Muslim (Eng. Trans.) vol.3, p.1039, no.4603, Sunan Abu Dawood (Eng. Trans.) vol.2, p.830, no.2935, Sunan at-Tirmidhi (The *Tafseer* of the Qur'aan), Sunan Ibn Majah (Jihaad) and Musnad Imaam Ahmad.

Conclusion

Allah's Messenger ﷺ should be praised with that with which Allah has praised him and granted him. Allah's says in the Qur'aan, **"Allah and His Angels praise the Prophet. O you who believe! Pray Allah to praise him and exalt his mention, and render him safe from evil."**[576] Indeed, Allah's Messenger ﷺ enjoys an exalted position and he is the best of creation. Allah granted him the *Maqaam al-Mahmood* and chose him as His Messenger, and He has placed lowliness and humiliation for those who defy his commands. To revere Allah's Messenger is to revere his commands. But to exaggerate and exceed the limits in praising Allah's Messenger ﷺ is a path to deviation.

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[576] Soorah Al-Ahzab (33): 56.

Chapter: 11

Blind Following
of
Sufi Shaikhs

Chapter 11: Blind Following of *Sufi* Shaikhs

In this chapter, we shall see the importance and the authority given to the *Pir* or the Shaikh by the *Deobandis*. We shall see how they expect total unconditional obedience to their Shaikhs. They fear that the one who has no Shaikh or disobeys his Shaikh will go astray. Finally, they exaggerate the ability of the Shaikh to help his *Mureed*.

Bai'ah, the *Deobandi* Scholars and the *Jamaat Tableegh*

Moulana Zakariyah says, "Throughout the years, '*Tasawwuf*' (*Sufism*) had remained the very life-blood and essence of the lives of the elders of *Mazahirul Uloom* and *Darul-Uloom* Deoband. Among the elders of both these places, I do not think there is anyone who was not attached in '*ba'*yt' (taking a pledge at the hands of a spiritual guide) to some Shaikh. And you will not find one who was not involved in the practices of *Dhikr*."[577]

A *Bai'ah* (pledge) is given by all regular workers of the *Jamaat Tableegh* at their international headquarters in *Hazrat* Nizamuddin in Delhi, India or at Raiwind, Pakistan. The current *Amir* of the *Jamaat Tableegh* takes the oath of allegiance from the workers of the *Jamaat Tableegh* on behalf of *Moulana* Ilyas the founder of this Jamaat – even though he is now dead. The proof of this is available in the form of an audio recording in the voice of the former *Amir*, *Moulana* Inamul Hasan.[578]

The Necessity of having a Shaikh in *Sufism*

Sufis place great emphasis on the practice of appointing someone as a Shaikh or a 'spiritual guide', as mentioned in *Irshaadul-Mulook*, "Verily, the Shaikh in his Jamaat is like a *Nabi* (Prophet) in his *Ummah* (nation)"[579]

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[577] *Aap Beti* (Eng. trans.) p.257

[578] Please refer to our website **http://www.ahya.org** for this audio tape.

[579] *Irshaadul-Mulook* (Eng. Trans.) p.46.

Moulana Ashraf Ali Thanvi says, "It is necessary for every person to appoint someone (capable and qualified) to act as his Shaikh. This is compulsory."[580]
"Whoever has no *Pir* (Shaikh), Shaytaan is his Shaikh."[581]

They have innovated a number of principles and rules as to who is qualified to be a Shaikh. The disciple, also known as the '*Mureed*', is expected to take an oath of allegiance (*Bai'ah*) at the hands of the Shaikh and is expected to blindly follow him.

Not Having a Shaikh leads one Astray

The Messenger of Allah ﷺ addressed the people in the Farewell Hajj and said **"O people, I have left amongst you that which if you cling onto you will never go astray: The Book of Allah and my Sunnah."[582]**

Ashraf Ali Thanvi said, "Two things are very beneficial. If a person adopts them, he will not go astray. One: He should annihilate his personal opinion (i.e. he should submit to his Shaikh's instructions and abandon his personal ideas). Two: He should not hanker after results. He should act according to the instructions of his Shaikh.[583]

The Misguidance of the Qadiani Dajjal attributed to not having a Shaikh: It has been mentioned in the biography of Rasheed Ahmad Gungohi that,
"...In the days when Mirza Gulaam Ahmad Qadiani was writing his book, '*Baraheen*', the newspapers highly publicized his excellence. In those days, Gulaam Ahmad had a great liking for *Hazrat* (Rasheed Ahmad Gungohi) and used to ask the people who returned after visiting him "Is *Moulana* alright?" and he used

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580 *Aadaabul Muaasharat* (Etiquette of Social Life) by *Moulana* Ashraf Ali Thanvi (Eng. Trans.) *Aadab* of the Shaikh, p.89-90.
581 *Irshaadul-Mulook* (Eng. Trans.) p.172.
582 Reported by al-Haakim (1/93), al-Baihqee (10/114) and Ibn Hazm in al-Ahkaam (6/108).
583 *Malfoozat* (Statements and Anecdotes of Ashraf Ali Thanvi) p.41.

to inquire, "How far is Delhi from Gungoha? How is the way?" So, it seemed that he also wished to visit *Hazrat*. In those days, Imam Rabbani (Rasheed Ahmad Gungohi) said, 'the work that this person (Mirza Gulaam Ahmad) is doing is good, but he needs a *Pir* (spiritual guide) or it is feared that he goes astray."[584]

The Special Bond between the Shaikh and his Mureed

Rasheed Ahmad Gungohi explains the special bond between him and his Shaikh in the following words, "I once saw a dream that Moulvi Mohd Qasim Sahib is in the appearance of a bridegroom and I have been just married to him. So, just as a wife and husband benefit from each other, I benefited from him and him from me." Upon this, Hakim Mohd Siddiq Sahib Kandhalvi said, "*Ar-Rijaalu Qawaamoona Alan-Nisaa*" (Men are protectors and maintainers of women - Soorah an-Nisaa (4): 34). Rasheed Ahmad Gungohi replied, "After all I train his children."[585]

Moulana Ashraf Ali Thanvi says, "In the sphere of *Ruhani* (spiritual) training the Shaikh's concern and affection are similar to a father's affection in the sphere of worldly training. In fact, the spiritual mentor has greater affection than even a father. The spiritual mentor executes such tasks, which a father is incapable of rendering. He unites man's *Ruh* (soul) with Allah. He transforms man into *Aarif* (one who possesses deep knowledge and insight of the spiritual realm) and a Wasil (one who has attained the goal of Divine measure). Thus, in this holy process of spiritual training the bond between the two parties (Shaikh and *Mureed*) can never be sufficient irrespective of any high degree the association may have attained.[586]

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[584] *Tazkirat ar-Rasheed* (a biography of Rasheed Ahmad Gangohi by Aashiq Ilaahi Merathi) vol.2, p.228. *Irshaadul-Mulook* bu Aashiq Elahi Meerathi (Eng. Trans.) pp. 49.

[585] *Tazkirat ar-Rasheed* (a biography of Rasheed Ahmad Gangohi by Aashiq Ilaahi Merathi) vol.2, p.289.

[586] *Aadaabul Muaasharat* (Etiquette of Social Life) (Eng. Trans.) - *Aadab* of the Shaikh, p.89-90

Total Unconditional Obedience to a Shaikh

From *Irshaadul-Mulook* under the heading, 'Obedience to the Shaikh' "He (*Mureed*/disciple) should not object to anything the Shaikh does or commands and he should regard the Shaikh's instructions as being obligatory."[587]

"He (*Mureed*) should remain in submission and with respect and dignity to his expert Shaikh just as a *mayyit* (dead body) is in the hands of the one who gives it ghusl."[588]

"Annihilate all your wishes, desires and intentions. Submit yourself to your Shaikh. Do not raise the slightest objection against the *taleem* (teachings) of your Shaikh."[589]

Aashiq Illahi Merathi writes, "Once a common man asked Ba Yazeed Bastami, 'How should a *Pir* (Shaikh/Saint) be and how should a *Mureed* (disciple) be?' … Ba Yazeed Bastami said, 'Come to me tomorrow and I shall tell you.' When the man came the next day, he gave him a letter and said, 'Take this letter and go to the addressee. On your return you will get the answer'. The person to whom the letter was written was at a distance of 30 days and used to stay with a young boy who was beardless, extremely beautiful (?). Ba Yazeed Bastami asked the host to take good care of their guest, give him a separate room to stay and instruct the boy to serve him. And tell the boy not to disobey the guest; even in he has to fall in a sin."… The guest reached in 30 days and delivered the letter. The one to whom the letter was addressed did according to the letter. The guest was alone with the boy and he had some immoral thoughts. He wished the sinful action. Immediately the guest was struck as if with the hand of Ba Yazeed Bastami. The guest stopped and felt remorseful. The guest left the next day, and after his return asked Ba Yazeed Bastami, "Please reply my question". Ba Yazeed said, "Pir should be as you were struck, and the *Mureed* (disciple) should be as the one to

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587 *Irshaadul-Mulook* (Eng. Trans.) p.58.
588 *Irshaadul-Mulook* (Eng. Trans.) p.96.
589 *Aadaabul Muaasharat* (Etiquette of Social Life) (Eng. Trans.) - *Aadab* of the Shaikh, p.89-90

whom the letter was addressed to (i.e. Pir saves you at the time of sins and the *Mureed* should be so obedient that he does not disobey, even if his honor is in danger).[590]

Rasheed Ahmad Gungohi said defining a *Mureed* (disciple), "The meaning of a *Mureed* means, the one who agrees with everything that the *Pir* (Shaikh / spiritual guide) says and has no intentions of his own."[591]

Exaggerating the Ability of a Shaikh in helping his *Mureed*

The books of the *Deobandis* mention this belief in the following words …

"The *Mureed* should understand that the *Ruh* of the Shaikh is not confined to any specific place. The *roohaniyat* (spiritual effect and impressions) of the Shaikh reaches the *Mureed* anywhere. When the *Mureed* has thoroughly understood the Shaikh's proximity to him, he will then always remember his Shaikh and a heartfelt bond will be created. Thus, he will acquire spiritual benefits from his Shaikh."[592]

Moulana Zakariyah says: "One of *Hazrat* Shaikh Ata's students had gone for Hajj. Although, he had met and left his Shaikh in his place at home, he was astonished to see him in *Maqaam-e-Ibraheem* and other places. On his return, he enquired from others if *Hazrat* had gone for Hajj after his departure. The people replied in the negative. When he went to meet his Shaikh, he narrated several occasions he (the student) had met him during Hajj. Hearing this, *Hazrat* Shaikh smiled."[593]

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590 *Tazkirat ar-Rasheed* (a biography of Rasheed Ahmad Gangohi by Aashiq Ilaahi Merathi) vol.2, p.268 - 269.
591 *Tazkirat ar-Rasheed*, vol.2, p.97.
592 *Imdadus Sulook* (Urdu) p.67 and *Irshaadul-Mulook* (Eng. Trans.) p.52.
593 *Ikhmaalush Shiyaam*, p.53.

Aashiq Ilahi Meerathi mentions in the biography of Rasheed Ahmad Gungohi that the wife of Moulvi Mahmood Hasan Sahib Nagonwi was an extremely pious and abstentious woman and resided with her father in Mecca for 12 years. She once said to him, "My son! *Hazrat* (Rasheed Ahmad Gungohi) had many students and disciples, but none of them truly understood him. In the days when I was residing in Mecca, I used to see *Hazrat* (Rasheed Ahmad Gungohi) pray the morning prayer in the *Haraam Shareef* (*Masjid* al-Haraam). And I have also heard from others that this is *Hazrat* Rasheed Ahmad Gungohi, who comes from Gungoha (a city on India)."[594]

Based up this belief they promote the idea that the Shaikh helps the *Mureed*, protects his religion and help him in the grave.

The *Deobandi* Shaikh helps his Disciples from the Unseen

A *Khadim* (disciple) of Khalil Ahmad Saharanpuri was traveling in a train along with a Sadu (Hindu priest). The *Khadim* informed the Sadu that there was a great Shaikh in Saharanpur and many people come to visit him. The *Khadim* experienced an alien feeling and severe pressure on his heart. His heart was gripped by fear and bewilderment. He completely lost his senses and his ability to speak, and there was no indication as to what caused this condition. While in this condition he saw *Hazrat* Saharanpuri who commanded him to recite (*hasbunallahi wa-nimal Wakeel*). Although he could not speak, he started this *Dhikr* with his heart and soon recovered from his condition. He then heard the Sadu saying, "Truly, your Guru (i.e. Khalil Ahmad Saharanpuri) is highly qualified and very powerful."[595]

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[594] *Tazkirat ar-Rasheed* vol.2, p.212.

[595] *Mashaikh-e-Chist* (Eng. Trans.) p.286-287 and *Ikhmaalush Shiyaam* (Eng. Trans.) p.53.

The Shaikh saves from the torment in the Grave

Once *Hazrat* Haaruni attended the burial of his spiritual brother (*Mureed* of the same Shaikh). After the burial when he left, *Hazrat* remained there for a while and the state of the inmate revealed to him. When the Angels of punishment approached the inmate, *Hazrat* Haaruni informed them that the inmate of the grave was his associate. As a result of his intercession the *mayyit* was saved from the punishment.[596]

Once, Ashraf Ali Thanvi asked Rasheed Ahmad Gungohi, "*Hazrat* is it allowed to keep a *Shajarah* (a list which mentions the names of all the saints of a particular *Sufi Tareeqah*) in the grave'. He said, 'Yes'. … Ashraf Ali Thanvi asked, 'Is this of any benefit?' He replied, 'Yes'. He then mentioned that Shah Gulaam Alee (a *Sufi*) made a will that the shoes of his *Pir* (Shaikh) should be put with him in his grave."[597]

You cannot be like your *Pir*

A baker once prepared meals for the guests of *Hazrat* Khwaajah Baqi Billah. Out of gratitude *Hazrat* said to him … "Ask whatever you wish for." The Baker replied, "Make me like you". *Hazrat* said, "You will not be able to bear it". But the baker insisted… "*Hazrat* took the baker to his room and cast *Tawajjuh Ittihadi*[598] on him. When they emerged from the room, the *Tawajjuh* had permeated even his external appearance. The baker's appearance was identical to that of *Hazrat*. The difference was that *Hazrat* was conscious and alert and the baker was semi-conscious … on the third day, the baker died"[599]

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596 *Mashaikh-e-Chist* (Eng. Trans.) p.144.

597 *Tazkirat ar-Rasheed* (a biography of Rasheed Ahmad Gungohi by Aashiq Ilaahi Merathi) vol.2, p.290.

598 *Moulana* Zakariyah explains, "In this type of *Tawajjuh*, the Shaikh diffuses his *Ruh* into the *Ruh* of the *mureed* (deciple) to such a degree that both souls are united into a single soul. " *Mashaikh-e-Chist*, (Eng. Trans.), p.16.

599 *Mashaikh-e-Chist*, by *Moulana* Muhammad Zakariyah, p.16.

Consequences of not blindly following the *Sufi* Shaikhs and Imams

As we have seen from the above quotes that the *Sufis* expect the people to blindly follow them. They make it compulsory for every individual to have a Shaikh and require them to annihilate all their wishes, desires and intentions. Anything less than that is considered to be a sign of disrespect.

Moulana Ashraf Alee Thanvi says, "I greatly fear disrespect shown to the *Mashaikh* (plural of Shaikh) and *Ulema* because the consequences are most dangerous (to *Eemaan*)."[600]

Moulana Rasheed Ahmad Gangohi said: "People who criticize, insult and vilify the *Ulema* of the Deen, their faces in the grave are turned away from the *Kiblah*."[601] An additional statement has been mentioned in *Tazkirat ar-Rasheed*, "…Whoever wishes may see it for himself (the turning of the face away from the Kiblah) Non-*Muqallids*[602], because they say bad about the scholars, it is undesirable (*Makrooh*) to pray behind them."[603]
Such statements are made so that the common man does not even harbor the slightest thought of opposing the so-called *Sufi* elders.

Introducing a new type of *Tawheed*: *Tawheed al-Matlab*

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[600] *Aadaabul Muaasharat* (Etiquette of Social Life) (Eng. Trans.) - *Aadab* of the Shaikh, p.89-90.
[601] *Mashaikh-e-Chist* (Eng. Trans.) p.257.
[602] **Non-Muqallids**: Those who do not consider it necessary to blindly imitate one particular scholar in all matters of the religion. Rather, follow all the scholars of the Ahl us-Sunnah simultaneously depending upon the weight of their evidence.
[603] *Tazkirat ar-Rasheed* vol.2, p.282.

Tawheed al-Matlab as explained by Rasheed Ahmad Gangohi

"*Tawheed al-Matlab* is to have complete faith and a strong belief in one's Shaikh that as far as reaching the desired destination (*matloob*) is concerned, none can make me reach my goal apart from my own Shaikh[604], even though there may be other Shaikhs present in the world, who have qualities similar to my Shaikh. Therefore, *Tawheed al-Matlab* is a major pillar of *Sulook* (the way of the *Sufis*). The one who cannot acquire this (attachment to a single Shaikh) will always be distressed, even if he died wandering in the forest. Allah does not care for such a person at the least. To consider every Shaikh as the one, who can quench my thirst and help me reach my goal, is harmful to the *Sulook*. Just as there is one *Haqq* (truth) and one Kiblah, the spiritual guide should also be one. Otherwise, nothing shall be achieved apart from destruction and many have perished in this state of distress. So, if one has the slightest thought that anyone in this world apart from my Shaikh can help me reach the *Matloob*; Shaytaan will misguide him and leave him in a state of forgetfulness (about one's goal).

It happens many times that Shaytaan comes in the appearance of another saint. It the disciple's conviction is weak, he will be inclined towards the Shaytaan who appears in the form of a Pir (spiritual guide). Once Shaytaan has impressed him, he will have total control over him, and thereafter the disciple cannot escape the clutches of the Shaytaan. This will destroy the disciple. In order to strengthen the disciple's belief in him, the Shaytaan may also show him some supernatural feats. Shaytaan is never pleased when one acquires *Tawheed al-Matlab*. And he cannot appear in the form of one's Pir (Shaikh), because, "A Shaikh is to his followers, what a Prophet is to the nation (*Ummah*). He ﷺ also said, "The scholars of this *Ummah* are like the Prophets of Bani Israel." …. Hence Shaytaan cannot appear in the form of one's

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604 This is also the saying of Imdadullah Muhajir Makki, *Mashaikh-e-Chist* (Eng. Trans.) p.232.

Shaikh[605], just as he cannot appear in the actual form of the Messenger."[606]

Rasheed Ahmad Gangohi says: "If in one gathering all the *Awliya* have gathered including *Hazrat* Junaid Baghdadi and our *Hazrat* Haji Sahib (i.e. Imdadullah Muhajir Makki) also happens to be there, then we shall not turn our attention to *Hazrat* Junaid Baghdadi or anyone else. We will go to *Hazrat* Haji Sahib. Yes, *Hazrat* Haji Sahib should turn his attention to them. Our concern is with only *Hazrat* Haji Sahib."[607]

Tawheed al-Matlab as explained by Ashraf Ali Thanvi

Moulana Ashraf Ali Thanvi in his *Tafseer* while explaining the verse, **"And who believe in which has been sent down to you (O Muhammad) and that which was sent down before you"**, "...from this verse it will be inferred by *Qiyas* that one should have faith in all the Shaikhs, as one would have belief in one's own Shaikh. However, the following (*Ittiba*) is for one's own Shaikh, and this is similar to the case of the Messengers (i.e. we believe in all the Messengers and consider their followers as *Ahl al-Kitab*, but are to follow our own Messenger)."[608] Similar to this has also been mentioned in *Irshaadul-Mulook* of Aashiq Ilahi Meerathi.[609]

Moulana Ashraf Ali Thanvi says in "*Aadaabul Muaashirat*", "While honoring and respecting all Shaikhs, do not accept for practical adoption their taleem. Adopting the taleem of another Shaikh while one's Shaikh is living is detrimental. Objecting to one's Shaikh's *taleem* will deprive one of spiritual progress.[610]

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605 Also mentioned by *Moulana* Zakariyah in *Mashaikh-e-Chist* (Eng. Trans.) p.256.

606 *Irshaadul-Mulook,* p.27, story no.3.[English Translation by Majlisul-Ulema p.49]

607 *Mashaikh-e-Chist* (Eng. Trans.) p.250.

608 Ashraf Ali Thanvi mentions this under the heading, '*Masaail as-Salook*' - The Rulings regarding the Path (of *Soofism)*], the *Tafseer* of Soorah al-Baqarah (2), verse 4, p.3, *Tafseer* Bayaan al-Qur'aan.

609 *Irshaadul-Mulook* (Eng. Trans.) p.48.

610 *Aadaabul Muaasharat* (Etiquette of Social Life) (Eng. Trans.) - *Aadab*

Therefore, the scholars of Deoband have placed great significance on *Tawheed al-Matlab* in their writings to the extent that it has been declared compulsory to have a *Pir* (spiritual guide) and the going astray of Mirza Gulaam Ahmad, the *Dajjal* of our times, has been blamed upon the fact that he had no *Pir*.

Tawheed al-Matlab and *Taqleed*

The Concept of *Tawheed al-Matlab* amongst the *Deobandis* seems to be the basis of their staunch and fanatic blind following (*Taqleed*) of *Madhhabs*. Because the Imams whom the *Deobandis* blindly-imitate never founded any *Madhhabs*, nor did they call the people to become their blind followers. They were pious scholars, like many others like them, who did a great service to the Muslim *Ummah* and left behind knowledge in the form of students and books.

The *Deobandis* place great emphasis on *Taqleed* of the Imams, but ultimately seeks to establish themselves as the final religious authority - with the people mere blind-followers of *Deobandis*m.

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of the Shaikh, p.89-90.

Chapter: 12

The Deobandi's Understanding of Taqleed

Chapter 12: The *Deobandi's* Understanding of *Taqleed*

Ibn Abbas ﷺ said: "(It may be that)
Stones are down to descend upon you
from the Heavens! I say to you:
'Allah's Messenger ﷺ…' and you say
to me: 'Abu Bakr and Umar said!?'[611]

Overview

Taqleed is a highly sensitive issue in the Indian subcontinent because of the exaggerated belief in its importance promoted by the *Deobandis* and the *Barelawis*. The *Deobandis* claim to adhere to the *Hanafee Madhhab* and make it obligatory for a *Muqallid* to follow every aspect of the *Madhhab*. Yet, in practice, the *Deobandis* merely follow the *Madhhab* in *Fiqh* and not in *Aqeedah* as we have earlier seen under *Wahdat al-Wajood* and *Waseelah*.

The following of Imams is therefore not a real issue at all when discussing the *Deobandis*. But since, they insist upon the staunch adherence to the *Madhhab*s, we shall analyze their various claims and see how most of these claims lack supporting proof from the Qur'aan and the Sunnah.

The *Deobandi*'s understanding of *Taqleed* has many discrepancies. In this chapter, we shall establish that…

- By calling to the *Taqleed* of the Imams, the *Deobandis* call towards their own blind following,
- The *Deobandi*'s exaggeration in *Taqleed* is impractical, self contradictory and unnecessary division of the Muslims and a hurdle in the way of following the authentic Sunnah.
- The *Deobandis* are insincere in following the pious Imams.

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[611] *Kitab at-Tawheed* by Shaikh Muhammad Ibn Abdul Wahhab.

Taqleed according to the *Deobandis*

Taqleed according to the *Deobandis* means, "The acceptance of the statement of another without demanding proofs or evidence, on the belief that the statement is made in accordance with fact and proof." In simple terms, *Taqleed* implies following one of the four Imams in all matters of the religion, and believing the statement of the Imam to be a proof in itself.

This notion of accepting a statement without proof is so essential to the *Deobandis* that they are easily offended when asked for the Hadeeth on which a particular ruling is based.

Moulana Ashraf Ali Thanvi said that amongst the manners of asking a question to obtain the ruling of the *Sharee'ah* is that, "…(When asking your scholar for a ruling) Ask only the *mas'alah* (the rule or the law). Do not ask the *daleel* (the proof of the rule or the basis on which the ruling is given).[612]

Ashraf Ali Thanvi said, "The minds of people have become corrupted. A man posed some questions and wrote: "State the answers from the Hadeeth." I responded: "I remember the answers from *Fiqh*. I do not remember them from the Hadeeth, hence excuse me." (The translator of the book "*Malfoozat*" further added, "The questions were thus not answered. This was the remedy for the futile request".[613]

Is "Asking the Scholars" a proof for *Taqleed*?

The *Deobandis* justify the practice of *Taqleed* by claiming that *Taqleed* is…

(1) Simply a matter of following transmitted knowledge.

(2) Asking the scholars believing that they are the most knowledgeable of the religion.

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612 *Aadaabul-Muaasharat* (Etiquette of Social life) by Ashraf Ali Thanvi, p.61 (*Adaab* of *Istifaa*)

613 *Malfoozaat* (Statements and Anecdotes of Ashraf Ali Thanvi), p.54.

As proof, they quote the verse, "**So ask of those who know the Scripture, if you know not…"**[614] therefore, we have to analyze whether this Qur'aanic verse commands the Muslims to blindly follow a single Imam, as the *Deobandis* claim. Furthermore, we will compare 'the meaning of asking the scholars and following transmitted knowledge' with 'the *Deobandi's* definition and conditions of *Taqleed*' to see whether these two concepts are one and the same.

The Meaning of Asking the Scholars

Allah says in the Qur'aan: **"And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, who We inspired, (to preach and invite mankind to believe in the Oneness of Allah). So ask of those who know the Scripture, if you know not…"**[615]

The basic source of the religion of Islam is the Qur'aan and the example of the Prophet Muhammad ﷺ, who was sent as a teacher and a guide. Every saying, action and silent approval of Allah's Messenger ﷺ is part of the religion and is authoritative proof in itself.

The basic mode of education of the Sahabah ‎ was to listen and memorize the verdicts which Allah's Messenger ﷺ pronounced. They would follow these verdicts memorize them and communicate them to others, who were not present. The Sahabah who spent the most time with Allah's Messenger ﷺ learnt more rulings and verdicts than others.

After the death of Allah's Messenger ﷺ, the Sahabah acted upon what they saw and heard from Allah's Messenger, and referred to the more knowledgeable Sahabah when they were unaware of a particular ruling. If they could not find the answer to their problem from a clear verse of the Qur'aan or from the Sunnah, they would resort to *Ijtihad*. The following generation of the

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[614] Soorah an-Nahl (16): 43-44.
[615] Soorah an-Nahl (16): 43-44.

Tabioon learned the religion from the Sahabah in the same manner, as the Sahabah had studied from Allah's Messenger. Since, the Sahabah traveled to different parts of the Islamic Empire, the *Tabioon* would learn Hadeeth and verdicts of the religion from the Sahabi who was found in his respective city. Similarly, among the generations that followed the people of each city would refer to the well-known and authoritative scholars of their respective cities to seek knowledge and to ask for a *Fatawa* (religious verdict).

This practice of the common people in asking the most knowledgeable scholars of their city has continued from the time of the *Tabioon* to this day. This is the practice that is in accordance with the saying of Allah, **"Ask of those who know the Scripture, if you know not…"** This is also the practice of following transmitted knowledge, by following all that is authentically reported from the Messenger of Allah ﷺ.

The *Deobandis* do not accept this practice of "Asking the knowledgeable" or 'following transmitted knowledge' as *Taqleed*. They do not consider someone as a *Muqallid* (a follower of the *Madhhab*s) unless he adheres to the following conditions (as summarized from various books and articles on the subject):

1. Of all the exemplary scholars, the Muslim *Ummah* has been blessed with; *Taqleed* is restricted to just four scholars or Imams.

2. The follower of the *Madhhab* (way) of one Imam has to compulsorily follow the *Madhhab* in all matters of the religion.

3. The *Muqallid* does not need to know the proof from the texts, behind the ruling he is supposed to follow, and it is sufficient for him to know that Imam could never have said anything without proof. The saying of the Imam is itself proof for the *Muqallid*.

4. The *Muqallid* cannot follow the other three *Madhhab*s even in minor issues. To follow the other *Madhhab* is a punishable offence. Even if a *Muqallid* finds a verse of the Qur'aan or an authentic

Hadeeth, which rules different from the ruling of his *Madhhab*, he still has to stick to his own *Madhhab*.

These conditions show that *Taqleed* is not the same as asking the knowledgeable and cannot be compared to the practice of the Sahabah and the later generations. As mentioned earlier, the Sahabah would refer to the most knowledgeable amongst them, because those who were the most in the company of the Messenger ﷺ had the most knowledge and understanding of the religion. They however, did not consider it obligatory to specify one such knowledgeable Sahabi to take every matter of the religion from him. Hence, they were merely 'Asking the knowledgeable' and were not making *Taqleed*. Even if one considers that this practice of the Sahabah amounted to *Taqleed* as the *Deobandis* argue, then it only proves the *Taqleed* and blind following of a Sahabi and not of a particular Imam or scholar.

Likewise, the *Deobandis* also claim that the people of Yemen used to make *Taqleed* of the Sahabi, Mu'adh Ibn Jabal ﷺ, when he was sent there by Allah's Messenger ﷺ. In this case, the people of Yemen did not consider it obligatory to follow only the opinions of Mu'adh Ibn Jabal ﷺ and prohibit to take from the ruling of any other Sahabi. Here too, the conditions of *Taqleed* are not fulfilled. The people of Yemen accepted all that which reached them authentically from the Prophet ﷺ.

Now, however, the *Deobandis* consider it compulsory for the people of Yemen to abandon the *Taqleed* (which according to them) was prescribed by Allah's Messenger ﷺ and make the *Taqleed* of the four Imams.

To add to this, they also bring the fabricated narration in support of *Taqleed* that says, "My Sahabah are like stars. Whomever among them you follow, you will attain the road of guidance"[616] So, in light of this fabrication too, people of Yemen should be allowed to continue upon the *Taqleed* of Mu'adh Ibn Jabal but this

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[616] *Irshaadul-Mulook* (Eng. Trans.), p.46 and at various places in the *Fazaail-e-Aamal*.

is unacceptable to the *Deobandis*. Is there any limit to self-contradiction?

Analyzing the *Deobandi* Claims and Condition of *Taqleed*

Analyzing the statement, 'All the Four Imams are upon the Truth.'

Whilst it is claimed that all the four *Madhhab*s are on the Truth, the *Deobandis* **do not treat other than the Hanafee *Madhhab* as something beneficial or as a source of guidance**. This can be clearly seen from the following examples,

(1) The *Deobandi* Bias for the *Hanafee Madhhab*

The *Deobandis* claim that all the four *Madhhab*s are upon the truth, yet they show an overwhelming bias towards the *Hanafee Madhhab*, rather this is a condition as mentioned in "*Majlis-e-Shoorah ki Hai'at-e-Tarkibiya*', clause (12)": - **"It shall be necessary for all members to be of the *Hanafee Madhhab*."**[617]

Moulana Ashraf Ali Thanvi mentions *in Imdadul-Mushtaq ila Ashraful-akhlaq* (Urdu) saying no.1, p.36, "He (Imdadullah Muhajir Makki) used to say that Fakir is the one, who is a follower of the *Hanafee Madhhab* and Sufi in practice, if anyone from amongst my acquaintances exceeds this, he will have not gained from my acquaintance or relation. And anyone who is sincere to this Fakir (i.e. himself) must be a *Hanafee* by *Madhhab* and Sufi in practice."

(2) *Taqleed* of a single individual from the Muslim Nation

The follower of one Imam has to follow him in all affairs and cannot follow the rulings of another Imam, even though the claim is that all the Imams are upon the truth. It is mentioned in *Kitabul-*

[617] *Dastur-e-Asasi-e-Darul Uloom Deoband*, p.10.

Eemaan (p.72-74), "Trifling therewith by flitting from one *Madhhab* to another spells the ultimate ruin of one's *Eemaan*."

The Actions that ruin one's *Eemaan* are those of *Batil* (falsehood) like actions of *Shirk*, *Bidah* or major sins. Then, how can it be claimed that the other *Madhhabs* are upon the *Haqq*, when acting upon them has the same effect as acting upon the *Batil*. Furthermore, a person cannot change the *Madhhab* that he inherits from his father, unless he is someone who had exemplary scholarship in all the *Madhhab*, and even then he has to completely convert from one *Madhhab* to another!

(3) What Validates the Prayer of the Shafi'ee's invalidates the Prayer of the *Hanafees*

The bigotry and intolerance of the *Deobandis* can be seen in the following *Fatawa* by Mufti Lajpuri, which shows that if a *Hanafee* follows even a minor action of the Shafi'ee's in his prayer, his prayer would be invalidated…

Question: I belong to the Hanafee *Madhhab* and teach in a school belonging to the Shafi'ee *Madhhab*. Sometimes, I lead the loud-toned prayer; so will there be any fault if after the Soorah al-Fatihah in deference to my Shafi'ee followers in prayer, I pause so much that in that time they may quickly recite the Soorah al-Fatihah and then begin the other Soorah?
Answer: Such delay (in joining the Soorah to the Soorah al-Fatihah) for a Hanafee Imam is not proper; it is forbidden. Such prayer will be defective and will have to be said afresh; prostration for lapse will also not be sufficient, for in the case in question delay has been caused deliberately.[618]

(4) Following the Other *Madhhab* is a Punishable Offence

"If someone is a *Hanafee* and becomes a Shafi'ee, then his witness will not be accepted"[619]

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[618] *Fatawa Rahimiyyah*, (Eng. Trans.) vol.1, p.125. (*Kitaabus-Salaat*).
[619] *Durr Mukhtaar* (Urdu Trans.), vol.3, p.297.

"When a person switches from one *Madhhab* to another *Madhhab*, he shall be inflicted with *Ta'zeer*." (*Durrul Mukhtar*) *Ta'zeer* refers to punishment meted out by an Islamic court. Such punishment may either be flogging or imprisonment."[620]

In light of this punishment, differences between the *Madhhab*s are a source of hardship and not mercy, as the *Deobandis* claim based on the fabricated narration, "The disagreement among my *Ummah* is a mercy.'

(5) Comparing the differences of the Madhhabs to the Differences amongst the Prophets

A Muslim as part of his faith (*Eemaan*) is supposed to believe in all the Prophets, whilst only following the *Sharee'ah* of Prophet Muhammad ﷺ. The *Deobandis* compare this to their present day concept of *Taqleed* of the *Madhhab*s, whereby the follower of one *Madhhab* considers all the *Madhhab* or *Sufi Tareeqah* to be the Truth, whilst following strictly his own *Madhhab* or *Tareeqah*.

Moulana Ashraf Ali Thanvi says in his *Tafseer* of, "**And who believe in which has been sent down to you (O Muhammad ﷺ) and that which was sent down before you**", "...from this verse it will be inferred by *Qiyas* that one should have faith in all the Shaikhs, as one would have belief in one's own Shaikh. However, the following (*Ittiba*) is (only) for one's own Shaikh, and this is similar to the case of the Messengers (i.e. we believe in all the Messengers and consider their followers as *Ahl al-Kitab*, but are to follow our own Messenger)."[621]

The error in this *Tafseer* (explanation) by *Moulana* Ashraf Ali is obvious and apparent. The difference in the *Sharee'ahs* of the Prophets is because Allah, the Most Merciful, revealed them in

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[620] *Kitabul-Imaan* p.73.

[621] Ashraf Ali Thanvi mentions this under the heading, "*Masaail as-Salook*" [The Rulings regarding the Path (of *Soofism*)], the Tafseer of Soorah al-Baqarah (2), verse 4, p.3, *Tafseer Bayaan al-Qur'aan*.

this way. He prohibited something for a nation and permitted it for another. But for the *Ummah* of Muhammad ﷺ, he sent down one *Sharee'ah* – applicable to all whether an Imam or Shaikh or common man. And '*Qiyas*' or comparison is done between like or similar situations.

Conclusion

From the above proofs, it is apparent that the sayings 'All the four *Madhhab*s are on the Truth' has no practical significance, and the *Deobandis* do not treat the teachings of the other Imams as something with Truth or guidance ought to be treated. Even if they acknowledge that the ruling of the other *Madhhab* is closer to the Qur'aan and the Sunnah, they do not deem it permissible to follow it, as *Moulana* Mahmoodul-Hasan *Deobandi* says "... justice in this issue is that the opinion of Imam Shafi'ee carries greater weight, but we are the *Muqallid*s, it is obligatory upon us to follow Imam Abu Haneefah."[622]

Analyzing the statement, 'the door to *Ijtihad* has been closed after the four Imams.'

The *Deobandis* claim that the four Imams were *Mujtahid* and had the ability to deduce the principles of the *Sharee'ah*. After their time, the door to *Ijtihad* has been closed. They make *Taqleed* a requirement even for the scholars who can directly understand the Qur'aan and Sunnah and have knowledge of the *Ijma*, *Qiyas*, Abrogation and other related fields of knowledge.

Allah, the All-Knower of everything, sent a Book that has complete guidelines for a believer's success in this world and the Hereafter. Furthermore, he sent a Messenger ﷺ to explain the Book and to teach detailed injunctions. Despite of this, Allah also allowed the scholars of the subsequent generations to derive new rulings based upon His Book and the Sunnah, on those issues that have no direct reference from the Book and the Sunnah; i.e. *Ijtihad* – which is better defined as, "the process of expending efforts to

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[622] *Taqreer-e-Tirmizi* p.39-40.

derive a ruling from the *Sharee'ah* on a difficult issue by an authoritative Islamic scholar."

Allah, Who Knows all what will happen since ever, could have sent a *Sharee'ah* that gives the minutest details on each and every issue that all the generations of Muslims will face. But in His Divine Wisdom, He sent general as well as detailed rulings and left the door to *Ijtihad* open, so that the Muslim scholars would deliberate on the Book and the Sunnah and guide the believers in matters of the *Sharee'ah*. The blind-followers of the *Madhhab*s however closed the door that Allah left open and claimed, "*Ijtihad* has been closed since the fourth century of Islam."

But this is both impractical and impossible, and the proponents of *Taqleed* have themselves never kept up to this claim of theirs, as we shall see next.

Analyzing the Claimed Benefits of *Taqleed*

(Claim - 1) Only these four Imams have the best compilation of all aspects of the *Sharee'ah*.

The *Deobandis* claim that only the four Imams have perfectly compiled all the different branches of the *Sharee'ah* and therefore they alone can be made *Taqleed* of. None has such a perfect compilation before them and no one will ever accomplish such a perfect compilation. They consider the compilations by the Imams to be more perfect than those by any of the Sahabah or the *Tab'ieen*. They dare to say, "We do not find such codification (of the branches of Islamic learning) either of the Sahabah or other *Tab'ieen*"[623]

They say that the four Imams are "the first and only Imams who gathered them (i.e. all branches of Islamic learning) in every detail", after which there is no further need for *Ijtihad*. The only

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[623] Quoted from the article, "The *Sharee'ah* role of Taqleed" and "Why should Taqleed be made of one of the four Imams" by Mufti Mahmood Hassan Gangohi - Published in Awake (Jan/Feb 1996), by YMMA, South Africa.

way for the scholars and the common people alike is *Taqleed*. But the *Deobandis* have never been able to keep up with this claim because there will always be a need for *Ijtihad* - abandoning *Ijtihad* is both impossible and impractical!

Refutation:

1. The Deobandis do not follow their Imam in all matters of Aqeedah

We have seen this in details in the discussions on *Wahdat al-Wajood* and *Waseelah*. So, the question is - does this perfect compilation also included *Aqeedah*, if yes then why do the *Deobandis* ascribe their *Aqeedah* (matters of belief) to those who came after Imam Abu Haneefah, like Abu Mansoor Maturidi? - It is mentioned in *Fatawa Rahimiyyah*, "In essentials and beliefs, they (the *Deobandis*) follow Imam Abul Hasan Ash'aree and Imam Abu Mansoor Maturidi; and in sub-principles Imam Abu Haneefah. They are initiates of the *Chistiya*, *Naqshbandiya*, *Qadriyah* and *Soharwardiyah Sufi* orders."[624]

Does the perfect compilation of all branches of learning by Imam Abu Haneefah (*rahimahullah*) also include *Tazkeeyah* (spiritual purification and matters of the heart)? If yes… then why do the *Deobandis* ascribe themselves to *Silsilahs* formed much after the time of Imam Abu Haneefah (*rahimahullah*)?

2. The Deobandis follow those rulings by the students of Imam Abu Haneefah in which the students have ruled contrary to their Imams

The immediate students of Imam Abu Haneefah changed many of his rulings. They did not consider the opinion of Imam Abu Haneefah to be the last word. Imam Abu Haneefah never claimed that his compilation of *Fiqh* is better than those of any Sahabi or *Taba'ie*. In fact, he did not ask the people to blindly follow him.

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624 *Fatawa Rahimiyyah* (Eng. Trans.) p.58.

Examples of the *Deobandis* giving precedence to the rulings of the students of the Imams can be found in the *Fazaail-e-Aamaal* itself. Like in the virtues of Ramadaan it is mentioned, for a *Nafl* (non-obligatory) *Itikaf*, the minimum time period should not be less than an entire day according to Imam Abu Haneefah. According to Imam Muhammad, there is no limit as to the minimum time period. *Moulana* Zakariyah supports the *Fatawa* (ruling) of Imam Muhammad ash-Shaybanee.[625]

Moulana Zakariyah says in the virtues of Ramadaan, "The well known opinion of Imam Abu Haneefah is that *Laylatul-Qadr* moves throughout the year, while another view is that it moves throughout the month of Ramadaan. His famous students, Imam Muhammad and Imam Abu Yusuf, however, were of the opinion that the night is fixed on one specific night which is unknown during the Holy Month."[626]

"Imam Abu Haneefah stipulates that the *Itikaf* should be done in a *Masjid*, where the five daily prayers are said, where as according to Abu Yusuf and Muhammad ash-Shaybanee, any *Masjid* according to the *Sharee'ah* can be entered for *Itikaf*."[627]

This attitude of the students of the Imams in changing the ruling when stronger proof is found is according to the teachings of the Imams. Imam Abu Haneefah (*rahimahullah*) said: "If a Hadeeth is found to be authentic, then that is my *Madhhab*."[628]

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[625] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Ramadaan*, Chapter.3, p.65, (Edt. 1985, Published by Dini Book Depot - Delhi).

[626] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Ramadaan*, Chapter.2, p.60, (Edt. 1985, Published by Dini Book Depot - Delhi).

[627] *Fazaail-e-Aamaal*, (Eng. Trans.), Virtues of *Ramadaan*, Chapter.3, p.67, (Edt. 1985, Published by Dini Book Depot - Delhi).

[628]628 Related by Ibn Aabideen in *al-Haashiyah* (1/63)and also in *Rasmul-Muftee* (1/4).

3. The Deobandis forced to follow the other Imams
Following are two examples of the *Deobandi*'s following and acting upon the rulings of the other Imams.

(a) The period a wife has to wait for a missing husband: The ruling of the Hanafee *Madhhab* is as *Moulana* Ashraf Ali Thanvi says in *Bahishti Zewar* (part.10, p.244),
'If a woman's husband is absconding and it is not known whether he is dead or alive, then the woman cannot marry another person immediately but she should wait for him with the hope that he might come back. When she has waited so long that the age of the husband is presumed to be ninety years, now it will be decreed that he might have died by now, so if the woman is still young and also wants to marry someone else, she can do so after observing *Iddat* provided the absconding man has been declared as dead by a religious judge."

Mentioned in *Malfoozat Hakimul-Ummat* (A Collection of the Sayings of *Moulana* Ashraf Ali Thanvi) vol.8, p.37, "Once some one came to Ashraf Ali Thanvi and said, "The issue of *Mafqood al-Khabr* (missing husband) next to Imam Sahib (Imam Abu Haneefah) is a big problem (difficult)." He retorted saying, "Yes, there is a big problem. And the issue of Jihad mentioned in the Qur'aan has greater difficulty. So, remove this too from the Qur'aan."

This saying of *Moulana* Ashraf Ali Thanvi shows how strongly he felt about abandoning any ruling of the *Hanafee Madhhab*, to the extent that he compared it to the abandoning of Jihad, which is an essential part of Islam with hundreds of texts in the Qur'aan and the Sunnah about its virtues, importance and rulings. Yet, the *Deobandis* of today have abandoned this ruling, which is part of 'the perfect compilation.'

The *Deobandis* now follow the *Madhhab* of Imam Malik and Imam Ahmad Ibn Hambal which prescribes a waiting period of four years. As Mufti Abdur-Rahim Lajpuri says, in *Fatawa Rahimiyyah*:

"…and nowadays Hanafee jurists also… issue Fatawa as per Imam Malik's *Madhhab* for a period of four years.[629]

(b) Using *Zakaat* money for religious Madrasas: According to the Hanafee *Madhhab*, the money from *Zakaat* cannot be paid to finance religious *Madrasas* (schools). This stems from the prohibition in the Hanafee *Madhhab* for charging money for teaching the Qur'aan. These rulings have caused a big problem for the *Hanafee-Deobandis* in running their *Madrasas*. Whilst they cannot abandon the Hanafee *Madhhab* on these issues, they have formulated ways by which they can go around these restrictions. They give huge sums of money as *Zakaat* to the poor and *Zakaat*-deserving students of their *Madrasas*, who in turn are expected to give this money back to the *Madrasa* as charity (*Sadaqah*). Therefore, the restriction of their *Madhhab* in not using *Zakaat* money for these *Madrasas* is upheld, whilst money collected in the form of *Zakaat* is used indirectly to run these *Madrasas*. Mufti Abdul Rahim Lajpuri has been asked about the permissibility of this method and he has ruled it to be permissible provided the poor students do not do it out of compulsion. This is mentioned in *Fatawa Rahimiyyah* (vol. 2, Fatawa no. 4, p. 7).

Conclusion

The above examples shatter the myth of 'the perfect compilation.' Firstly, the *Deobandi's Taqleed* is limited only to matters of ***Fiqh***. Secondly, we have seen that not only do the *Deobandis* accept the rulings that are contrary to those of Imam Abu Haneefah by his students, but also prefer to act upon them. At times, they are even forced to follow the *Madhhab* of the other Imam. We have also seen how the *Deobandis* play around with the *Fiqh* of their own Imam to fulfill their selfish needs. Then why the same courtesy cannot be extended to the other Imams and their students so that this unnecessary division of the Muslims can come to an end.

(Claim 2) *Taqleed* of a single Imam prevents anarchy and confusion in the Religion

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629 *Fatawa Rahimiyyah*, Part.2, p.112 (Regulation regarding the missing husband).

(1) The Qur'aan and the Sunnah provide the basis for uniting the Muslim *Ummah* and the prevention of anarchy. And *Taqleed* has not been prescribed. The Messenger of Allah ﷺ said, **"I have left you upon clear proof, its night is like its day, no one deviates from it except one who is destroyed, and whoever lives (long) from amongst you will see great controversy. So, stick to what you know from my Sunnah and the Sunnah of the orthodox, rightly-guided caliphs – cling to that with your molar teeth…"**[630]

(2) The Muqallids are themselves split up into numerous sects and groups. The *Deobandi-Barelawi* split is an excellent example of the anarchy and confusion created by people who follow the same *Madhhab*.

(3) The Madhhabs themselves are not always united in themselves on a particular ruling. For example, most *Fiqh* books begin with rulings on worship and the first step towards worship is purification and the first step towards purification is the cleanliness of the water, and only on this issue itself there are multiple differences amongst the Hanafees themselves. See *Fathul-Qadeer* by Ibnul-Hammam al-Hanafee, which is an authoritative book on Hanafee Fiqh, p.68-81.

(Claim 3) There is a consensus of the entire Muslim nation on these Imams

Firstly, this is a false claim because the Imams themselves have opposed blind following and the concept to adherence to *Madhhab*s came into existence after the fourth century of Islam. The opposition of the Imams to blind following is apparent from their following statements:

[630] Reported by Ahmad, (4/126), Ibn Majah (no.43), al-Haakim (1/96) and others.

1: Imam Abu Haneefah (*rahimahullah*): "When a Hadeeth is found to be *Saheeh* (authentic), then that is my *Madhhab*."[631] - "It is not permitted (*Halaal*) for anyone to accept our views if they do not know from where we got them."[632]

If this is what Imam Abu Haneefah (*rahimahullah*) says of those who do not know the evidence, then what should be the response of the one, who knows that the evidence contradicts his saying, but still gives precedence to the verdicts opposed to the evidence? And in this regard, Imam Abu Haneefah said: "When I say something contradicting the Book of Allah, the Exalted, or what is narrated from the Messenger ﷺ, then ignore my saying."[633]

2: Imam Malik Ibn Anas (*rahimahullah*): "Truly, I am only a mortal; I make mistakes (sometimes) and I am correct (sometimes). Therefore, look into my opinions; all that agrees with the Book and the Sunnah, accept it; and all that does not agree with the Book and the Sunnah, ignore it."[634] - "Everyone after the Prophet ﷺ will have his sayings accepted and rejected - not so the Prophet ﷺ."[635]

3: Imam Shafi'ee (*rahimahullah*): "When a Hadeeth is found to be *Saheeh*, then that is my *Madhhab*."[636] - "In every issue where the people of narration find a report from the Messenger of Allah ﷺ to be *Saheeh* which is contrary to what I have said, then I take my saying back, whether during my life or after my death."[637] -

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[631] Ibn Aabideen in *al-Haashiyah* (1/63) Shaikh Saalih al-Fulaani in *Eeqaaz al-Himam* (p. 62) and others.
[632] Ibn Abdul Barr in *al-Intiqaa ath-Thalaathah al-Aimmah al-Fuqahaa* (p. 145), Ibn al-Qayyim in *al-Mooqi'een* (2/309) and others.
[633] *al-Fulaani in Eeqaaz al-Himani* (p. 50).
[634] Ibn Abdul Barr in *Jaami Bayaan al-Ilm* (2/32).
[635] Ibn Abdul Hadee declared it Saheeh in *Irshaad as-Saalik* (227/1), Ibn Hazam in *Usool al-Ahkaam* (6/145, 179), Abu Dawood said in *Masaa'il* of Imaam Ahmad (p. 276)
[636] Nawawi in *al-Majmoo* (1/63), *Sha'raani* (1/57) giving its sources as Haakim and Baihaqi and Fulaani (p. 107).
[637] Abu Nu'aim (9/107), Harawi (47/1) Ibn al-Qayyim in *I'laam al-Muwaqqi'een* (2/363) and Fulaani (p. 104).

"Every statement on the authority of the Prophet ﷺ is also my view, even if you do not hear it from me."[638]

4: Imam Ahmad Ibn Hambal (*rahimahullah*): "Do not follow my opinion; neither follow the opinions of Malik, nor Shafi'ee nor Awzai'ee nor Thawri, but take from where they took."[639] - "Whoever rejects a statement of the Messenger of Allah ﷺ is on the brink of destruction."[640]

Moreover, the concept of *Taqleed* implies that only the four Imams have the right to *Ijtihad*, and the people of the subsequent generations whether they are scholars or common people must do *Taqleed* of the Imams. We have already seen that the Imams did not prescribe *Taqleed*. So, in light of *Taqleed*, the *Muqallid*s too should not prescribe *Taqleed* or its conditions.

Taqleed prohibits the later generations from *Ijtihad* even in minor issues, then how did the later *Muqallid*s make a major *Ijtihad* of obligating *Taqleed* of the *Madhhab*s and declaring it to be a part of *Eemaan*? If Indeed, such a major *Ijtihad* has been made then how can it be said that the door to *Ijtihad* has been closed after the fourth century?

Finally, since the subsequence generations do not have the right to *Ijtihad*, then on what basis did they form a consensus (*Ijma*) and how valid can this *Ijma* be in light of *Taqleed*?

Extreme *Taqleed* of the *Deobandis*

1: Claiming *Taqleed* to be a part of *Eemaan*

Exaggerating in the importance of *Taqleed*, the *Deobandis* consider it part of one's *Eemaan*. They say,

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[638] Ibn Abi Hatim (p. 93-94).
[639] Fulaani (p. 113) and Ibn al-Qayyim in *I'laam* (2/302).
[640] Ibn al-Jawzi (p. 182).

"(Belief in) … *Taqleed* is essential for the protection of *Eemaan*. Without *Taqleed*, one cannot obtain a true understanding of *Eemaan* and Islam"[641]

"Anyone searching for the *Haqq*, for guidance and for the Sunnah beyond the confines of these four *Madhahib* is bound to plod the path of deviation at the peril of his *Eemaan*."[642]

Eemaan or Faith is the basis of Islam, and all issues related to it have been explained in the fullest details by the Messenger of Allah ﷺ. He ﷺ explained what consists of *Eemaan*, what contradicts *Eemaan*, what are the branches of *Eemaan* and what increases or decreases *Eemaan*.

The conditions for the perfection of *Eemaan* are the same for the Sahabah and all the generations that follow them until the Day of Judgment. Therefore, to substantiate the claim that a certain action affects *Eemaan* (faith) requires clear and unequivocal proof from the Qur'aan and the Sunnah. And as for prescribing conditions for the people that Allah has not sent down any authority, Allah's Messenger ﷺ said: **"…any condition that is not in Allah's Book (Laws) is invalid even if they were one hundred conditions…"[643]**

2: Understanding Hadeeth in Accordance with the *Madhhab*

Whilst the *Deobandis* claim that in matters in which the Qur'aan and Hadeeth are clear there is no *Qiyas* or *Ijtihad*[644], their actions are totally contradictory to this.
Moulana Zakariyah says in his autobiography, *Aap Beti*, "…as I have already mentioned that my father's teaching methods were completely unique. He taught the whole of *Mishkat* without translations. He did, however, give translations of Hadeeth when

[641] *Kitabul-Imaan*, (Eng. Trans.), p.72
[642] *Kitabul-Imaan*, (Eng. Trans.), p.72
[643] Saheeh al-Bukharee vol: 3, p.209, no: 377.
[644] See, "The *Sharee'ah* Role of Taqleed" – by *Jamiatul Ulama* of South Africa.

asked to do so and by way of testing, he himself used to ask for the translations of Hadeeth. It was a crime for any student to look up translations in *Mazahir-Haqq* (the school). But it was necessary to look up *Tahawi* and *Hidaya,* and to take out the Hadeeth appearing in *Mishkat* from the *Sihaah Kitabs*. It was also necessary to judge the Hadeeth and indicate whether they were in favor of the *Hanafee* Madhhab or against. Should a Hadeeth appear to be against the *Hanafee*s, it was my duty to provide the argument of the *Hanafee*s as well as the answer to that specific Hadeeth. I cannot remember not providing any *Hanafee* arguments for any *mas'alah* because I had the opportunity of checking *Hidaya* and its commentaries..."[645]

Here we see the attitude of the author of *Fazaail-e-Aamaal* that instead of checking whether the "*Deobandi* version of the *Hanafee Madhhab*" is in accordance with the saying, actions and approvals of Allah's Messenger ﷺ, he scrutinizes which Hadeeth opposes his *Madhhab*. Furthermore, he shamelessly admits that he is good at refuting the words of the most truthful Messenger ﷺ that oppose his *Madhhab*.

3: Adhering to Weaker Proofs

Moulana Mahmoodul-Hasan *Deobandi* says in a *Risalah* called, "*Taqreer-e-Tirmidhi*", on a *Fiqh* issue related to transactions,
"…justice in this issue is that the opinion of Imam Shafi'ee carries greater weight, but we are the *Muqallid*s, it is obligatory upon us to follow Imam Abu Haneefah."[646] This example is a general rule for the bigot blind-followers that even if they realize that the

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[645] Aap Beti, *Moulana* Zakariyah (p.29) This is similar to what Abu al-Hasan al-Karkhi said, 'Every Ayah, which is in disagreement with what our people say (followers of the Hanafee *Madhhab*) is either under *Naskh* (overruled) or must be altered in meaning (to satisfy what Hanafees say). The same is for every Hadeeth (in opposition of what Hanafees say); it is either under *Naskh* or must be altered.' [*al-Karkhi, Risalah al-Karkhi* , Cairo; *al-Maktaba al-Arabiya*, p.84-85]
[646] *Taqreer-e-Tirmizi* p.39-40.

opinion of the other Imam is more sound and supported by proofs, they continue to stick to their own *Madhhab* and coerce others to follow them in this, threatening them with punishments if they have the authority, or making the blind adherence to the incorrect ruling of a *Madhhab* part of *Eemaan*.

4: Can the Imam be Wrong?

Allah says: **"And we have inculcated upon man concerning his parents – his mother bore with weariness upon weariness and his weaning is in two years"**[647]

Shabbir Ahmad Usmani says in the *Tafseer* of this verse, "The period of weaning according to the majority of the scholars is two years. Imam Abu Haneefah must have some reason with him when he described **two and a half years."**[648]

The Qur'aanic verse is clear in its meaning that the period of weaning is two years. According to Shabbir Ahmad Usmani – the majority of those whom he considers to be scholars also agree with this apparent meaning of the Qur'aan. Shabbir Ahmad Usmani himself does not know the reason behind the **alleged** opinion of Imam Abu Haneefah of two and a half years. Elsewhere, in the *Tafseer* of Soorah 46:15 and Soorah 2:233[649], he himself agrees that the correct ruling is the ruling of Allah – i.e. two years. But despite of all this, he says, "Imam Abu Haneefah must have some reason with him when he described two and a half years." The very thought that the Imam can make a mistake or give a ruling based upon his opinion in the absence of a Hadeeth is repulsive to the *Deobandis* and they deem such an occurrence to be impossible, even though there is overwhelming evidence to the contrary. There are many instances where the rulings of the other three *Madhhab*s are closer to the Book and the Sunnah.

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[647] Soorah Luqman (31): 14.

[648] *Tafseer-e-Usmani*, (Eng. Trans.) vol.3, p.1797.

[649] See the *Tafseer* of these verses as explained in *Tafseer Usmani* by Shabbir Ahmad Usmani.

5: Extremism in defending the Imam:

Moulana Zakariyah mentions in *Fazaail-e-Aamaal* (The Stories of the Sahabah) that Abu Bakr Siddeeq ﷺ burnt a collection of five hundred Ahaadeeth. He says this was due to caution, so that inauthentic Hadeeth may not be reported through Abu Bakr.
On the basis of this *Moulana* Zakariyah attempts to defend Imam Abu Haneefah and the fact that very few Ahaadeeth have been narrated from him. He says, "This is the reason why Imam Abu Haneefah was not so liberal in reporting Ahaadeeth."

Moulana Zakariyah has taken this narration from "*Tazkiratul-Huffaz*", as mentioned in the Hindi and Urdu versions of *Fazaail-e-Aamaal*. He, however, deliberately leaves out that the author of "*Tazkiratul-Huffaz*" considers this narration to be baseless because of many discrepancies in its chain of narration.[650]

This is the very same narration that the rejecters of Hadeeth promote to disorient the common people on the authority of Hadeeth. In *Fazaail-e-Aamaal, Moulana* Zakariyah has exposed his ignorant Jamaat to this dangerous doubt. This shows the attitude of the *Deobandis*, who will go to any extend to defend their Imam, even if the Hadeeth of Allah's Messenger ﷺ is harmed in the process. Furthermore, here we have another contradiction. The *Deobandis* claim that Imam Abu Haneefah based each and every ruling of his upon a Hadeeth and at the same time they claim that he did not narrate many Hadeeth!

According to this, the Imam is either guilty of the great sin of hiding knowledge by not narrating the Hadeeth or he is guilty of giving ruling based upon unsure knowledge. Of course, none of this is true, what is true is that in the absence of the Hadeeth, the

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[650] *Tazkiratul-Huffaz*, vol.1, p.5 - This narration about Abu Bakr Siddeeq ﷺ has many discrepancies, there is a narrator in the chain of this narration by the name of Ali bin Salih who is *Majhool* (unknown) [Takreeb] - Another narrator is Muhammad Ibn Moosa who is untrustworthy [*Lisaanul-Meezan*], and third narrator Moosa Ibn Abdullah about him Imaam Bukharee (rahimahullah) says, *Fihi Nazar*.

Imam resorted to *Qiyas* and *Ijtihad* with the caution for the future generations that, "When I say something contradicting the Book of Allah, the Exalted, or what is narrated from the Messenger ﷺ, then ignore my saying."[651] Therefore, the *Deobandi* claim that every ruling of their *Madhhab* is based upon an authentic Hadeeth is simply a product of their over zealousness.

These examples show the *Deobandis* extreme form of *Taqleed*. Their way is in complete opposition to the teachings of the Imams, who taught that the Qur'aan and Hadeeth of Allah's Messenger are above everything else.

***Taqleed* - A Concept Opposed to Ittiba!**

In light of the above mentioned excessive *Taqleed* and its conditions, the Ahl-Hadeeth scholars of the Indian subcontinent have overwhelmingly condemned *Taqleed* and declared it to be a concept that runs in parallel with the Sunnah of Allah's Messenger ﷺ. *Taqleed* that is rampant in this part of the world means blind adherence and bigotry towards the *Madhhab* of an Imam, even when the Imam is wrong and his *Ijtihad* opposes the book and the Sunnah. And scholarship and knowledge of the Book and the Sunnah are used to uphold the *Madhhab*s of the Imams and not to spread the Sunnah and purify the *Madhhab*s.

The scholars of Ahl-Hadeeth, whether in the Indian subcontinent or elsewhere, however do not reject the teachings of the Imams or disrespect them – as the *Deobandis* allege. Rather, they respect all the scholars of Ahlus-Sunnah, amongst who are the four Imams, and benefit from their knowledge. It is the *Deobandis*, who reject and consider it impermissible to act upon the Fatawa and *Ijtihad* of all the scholars, Fuqaha and the *Muhadithoon*, whilst adhering completely to one Imam – and that too in a way that suits them the best!

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[651] *Al-Fulaani* in Eeqaaz al-Himani (p.50).

The Ruling on *Taqleed* is dependant upon the Situation

There are many statements from the Salaf regarding the permissibility of *Taqleed*. This *Taqleed* refers to the practice of asking the scholars, as explained earlier, and not the blind-adherence to *Madhhab*s mixed with deviant beliefs. As a general rule, the common people have to refer to those who have the knowledge of the religion, to ask for their verdicts and act upon them even if they do not completely understand the proofs behind it. This is the preferable option as compared to the totally undesirable way for the common man to do as he pleases. But in nations where the overwhelming majority of 'Muslim' institutions and their leaders are callers to the gates of the Hell-Fire, and those who follow the Book and the Sunnah as was understood by the Sahabah are few, the statement that "*Taqleed* is permissible" – without specifying its prohibited types, will give the common people a pretext to stick to their way of *Shirk* and *Bidah* [and this was never the intention of those who held *Taqleed* to be permissible.]

Firstly, in order to do the *Taqleed* of the Imams one needs to find a scholar who follows Imam Abu Haneefah or Imam Shafi'ee in *Aqeedah*, *Fiqh* and all other principles of the religion. But this is an extinct species. Now you find someone highly respected by the people, who is an authority in *Hanafee Fiqh* and defends his *Madhhab* even if he has to lie about the Messenger of Allah ﷺ. At the same time, he believes that, "The One who was Istawa upon the Throne as Allah, has descended to the earth as Mustafa (Allah's Messenger)". He believes that Allah slipped and almost fell into the Hell-Fire, had Abdul Qadir al-Jilanee not been there to save Him. That Allah is powerless, and has given his jurisdiction to the Messenger and the Sufi Saints. (*Na'odhu billahi min dhaalik*)

Then they are those who claim to be *Muqallid*s of the Imams, but only follow them in *Fiqh*. They invent their own solutions to bring the Muslim Nation together and criticize certain Sahabah just to appease the Shiites. They formulate and innovate principles with regards to Hadeeth, and then reject those Hadeeth that they find

oppose their demented minds. They uphold the *Fiqh* of *Salaah*, but undermine the authority and importance of the Sunnah.

Then there are the *Deobandis* and the *Jamaat Tableegh* and we have seen their beliefs and their conditional *Taqleed*. We have not touched at the undocumented actions of the *Jamaat Tableegh* at all in this book. And these actions, which include taking pride in ignorance, widespread and approved carelessness in quoting the Hadeeth, limiting the religion only to a few aspects, idolizing the *Deobandi* Shaikhs, unparallel devotion to the *Fazaail-e-Aamaal* and exaggeration in the virtues of their '*Jamaat*', its elders and its methodology.

Then, there are those who strongly oppose the abandoning of *Madhhab*s, but say that the Qur'aan is enough and the Hadeeth is nothing more than corrupt history.

Then there are the modernist *Hanafee*s, who reject the miracles of the Messengers and the *Karamat* of the *Awliya*. They change the meaning of the Qur'aanic verses to suit their beliefs and try in vain to reconcile between the Islamic Concept of Creation and Darwin's Theory of Evolution.

Then there are sects and sub-sects, and all of them claim *Taqleed* of the Imams and in reality call the people to their own *Taqleed*.

Lessons from the Deobandi-*Barelawi* dispute

This dispute amongst the two major *Hanafee Sufi* groups has led to much trouble over the past century. This rivalry affects every area, street or community where the Muslims reside. Hostilities between these two groups have grown to the extent that they even disagree on the physical sighting of the moon, at times, causing bloodshed and loss of life. Over the years, the *Barelawis* have been satisfied with their tombs and *Madrasas* and have had little activity in terms of mobilizing their followers for *Dawah*. Their refutation of the *Deobandis* have been based mostly upon the *Deobandi*'s double standards like, denying the knowledge of the Unseen for Allah's Messenger ﷺ but approving it for their scholars and saints. The *Barelawis* also continue to criticize the

Deobandis upon their views on, '*Khatam an-Nabuwwah*' or 'the Seal of Prophethood', the issue that initiated the split between them.

But in recent years, the *Barelawis* too have formed *Dawah* organizations to counter the *Jamaat Tableegh*. Just like the *Deobandis* have *Fazaail-e-Aamaal*, the *Barelawis* have their *Dawah* book by the name of *Faizaan-e-Sunnat*.

The *Deobandis* criticism is based upon the *Barelawi*'s openly directing acts of worship to other than Allah. Also, to the fact that many Hindu rituals, superstitions and acts of immorality flourish at graves under the patronage of the so-called keepers of the graves.

The *Jamaat Tableegh*, which is the *Dawah* organ of the *Deobandis* refrains from taking part in this dispute and avoids all controversial issues and anything that would offend the common people who are engrossed in extreme forms of grave and saint worship. Their modus operandi simply includes calling to their *Fazaail-e-Aamaal* reading sessions and to spend specific periods of time with the *Jamaat Tableegh*. This *Jamaat* does not demand much from the common people in terms of correction of their *Aqeedah* or understanding of the religion. Rather, a major portion of their followers remain in a state of confusion with regards to the correct beliefs, until a person who has spent a lifetime with the *Jamaat* may have a very shallow understanding of *Tawheed*. He, however, will be properly indoctrinated with *Sufism* and the policies laid down by the founders of the *Jamaat Tableegh*, because the basic aim of this *Jamaat* is to convert people to mere blind-followers of *Deobandis*m.

Whilst the *Barelawis* have been staunch in their rejection of the *Deobandis* and the *Jamaat Tableegh*. The *Deobandis* have made several attempts to bridge their gap with the *Barelawis*. This is because they realize that for most part that their differences are not significant and *Sufism* by its very nature can accommodate even major differences.

The books that the *Deobandis* have written to bridge their gaps with the *Barelawis* contain a lot of Qur'aanic verses and Ahaadeeth. This is the same Qur'aan and Hadeeth, which when the *Deobandis* are asked to refer to, they simply turn away saying, "the Qur'aan and Hadeeth are beyond the understanding of the people of today. Now, the only valid course of action is *Taqleed* of the *Mujtahid* Imams." - It is extremely surprising to see that though both the *Deobandis* and *Barelawis* claim to follow the Hanafee *Madhhab*, they can hardly find anything in their *Madhhab* to reconcile their differences.

The *Deobandis* under ordinary circumstances reject outright the possibility that Imam Abu Haneefah could have given a certain ruling based upon his opinion in the absence of authentic Hadeeth reaching him. They strongly stress that every ruling of the Imam is based upon the Hadeeth and binding fully upon the *Muqallid*. Yet, they take a completely liberal approach with the *Barelawis*.

Mufti Muhammad Khalil Qadri in his book, "*Inkashaf-e-Haqq*," comments upon the *Barelawi*'s blind-following their founder - Ahmad Raza Khan - in the *Takfeer* (declaring *Kufr*) of the *Deobandis* saying, "Even the personal opinions based upon *Ijtihad* of the *Mujtahid* Imams were not taken as *Yaqeeni* (perfect surety). Then how can the personal opinion of a non-*Mujtahid Muqallid Alim* and that too on the issue of *Takfeer* of a Muslim be considered as sure and final?"[652]

Furthermore, both of them believe that the Messenger of Allah ﷺ is alive and aware in his grave. They also agree that occasionally he visits them either in the *Madrasa* of Deoband or in the *Milaad* celebrations of the *Barelawis*. Likewise, they hold the same belief for their elders and *Sufi* saints - Yet, despite of all this, both the *Deobandis* and the *Barelawis*, when calling each other towards their group neither refer to the Hanafee *Madhhab* nor seek the advice of

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[652] *Inkashaf-e-Haqq*, by Mufti Muhammad Khaleel Ahmad Khan Barkati Qadri, publisher *Anjuman Faroogh-e-Sunnat*, Bombay, Chapter.1, p.92.

Allah's Messenger ﷺ and neither do they seek the mediation of their Shaikhs and elders - Rather they are forced to call each other using the Qur'aan and the Hadeeth, though they believe that it is neither possible nor allowed to deduce injunctions directly from the Qur'aan and the Sunnah. **Whether the blind-followers like it or not, only the Qur'aan and the Sunnah can unify the *Ummah* and point towards the <u>One</u> Straight Path of Allah. The *Deobandis* can misquote, misinterpret and twist the text of the Qur'aan and the Sunnah in order to confuse the common people into believing that the Messengers and the righteous are alive in *Barzakh* and aware of the living, having the ability to advice and assist - but it is at times like this that their fraud becomes apparent even to the common people without even referring to any books or proofs!**

Conclusion

It is not expected for the common people to know each and every aspect of the *Sharee'ah*. But every Muslim should have the basic knowledge of *Eemaan* and worship. The common man should therefore take his religion from the Qur'aan and the Sunnah, and ask those who are knowledgeable.

The problem starts when you have different scholars who give different rulings on the same issue, under the same circumstances and we know that the Qur'aan explains contradictions are a sign of falsehood and not truth. At such a point, it is the responsibility of the scholars to research and amend their mistakes.

But unfortunately, the Muslims are split up when scholars start to give precedence to their *Madhhab*s and Imams over the Sunnah and insist that the people blindly follow the *Madhhab*s, even if the *Madhhab* clearly opposes the Qur'aan and the Sunnah. Allah, the Most Merciful, at such a point does not allow His religion to be drowned in contradictions and become a sacrificial lamb for the preservation of the *Madhhab*s. He sends sincere scholars who defend the Sunnah as the Messenger of Allah ﷺ said: **"This *ilm* (Deen) will be carried by the trustworthy ones of each generation. Negating from it *Tahreef* (alterations) of the ones going beyond bounds, the false assumptions of the liars, and**

the *Ta'weel* (false interpretations of the ignorant)."[653] And these scholars purify the religion for the people and anyone who makes a sincere effort to seek the right path will be blessed by the guidance because even the night of this religion is like its day.

The Reality of the Call to *Taqleed*

The *Deobandi*'s call to *Taqleed* is just part of the ongoing struggle between *Jamaats* and groups for superiority, else the Sunnah is full of guidelines whereby differences can be resolved and the truth can be researched. They make adherence to their sect as part of the religion and impose conditions on the common folk about which Allah has not sent any authority.

When the *Deobandis* make *Taqleed* of a particular Imam, a necessary condition for *Eemaan* and say that it is *Haraam* to change one's *Madhhab*, they have already assured that a large proportion of the Muslims of the Indian subcontinent are stuck with the *Deobandis* or with one of their rival Hanafee groups. In this way, half the battle is already won. Now what remains is to make the people believe that only the *Deobandi* school of thought is in accordance with the *Madhhab*. In this regard, the *Deobandis* have issued many *Fatawas* against their co-Hanafees. For example, the book *Kitabul-Imaan* mentions the *Barelawis* (referred to in this book as grave-worshipers, saint-worshipers and the people of innovation) and the *Jamaat-e-Islami* (referred to in this book as Moududism) under the category of "Deviate Sects and False Religions operating under Islamic Guise."

And as we have seen in the previous chapters that the *Deobandis* claim for themselves glad tidings after glad tidings as Rasheed Ahmad Gungohi writes in *Al-Baraheen al-Qatiya* about the superiority of the *Madrasa* (school) of Deoband, he says, "It comes to my mind that the school of Deoband has an exalted position near Allah because of the numerous scholars who have passed out from it and benefited the common folk. Subsequently, a noble

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[653] Reported by al-Bayhaqee and authenticated by Shaikh al-Albanee in *Mishkat* (no. 248).

person was blessed with a vision of the Prophet Muhammad ﷺ, in which he saw Allah's Messenger ﷺ speaking in *Urdu*. The noble person asked, 'How do you know this language, while you are an Arab?' He ﷺ said, 'From the time I have been in contact with the scholars of the school of Deoband, I've known this language'." Rasheed Ahmad Gungohi comments, "From this we understand the greatness of this *Madrasa* (school)."[654]

Finally, they have an enthusiastic group of individuals called, 'the *Jamaat Tableegh*', who have put up a tremendous effort in spreading *Deobandis*m under the guise of virtues of righteous actions.

In conclusion, the clear and unequivocal statement of *Moulana* Rasheed Ahmad Gungohi clearly spells out the intention of the *Deobandis* behind calling to the *Taqleed* of the Imams. *Moulana* Rasheed Ahmad Gungohi used to say many times, "Listen carefully! Truth is only, what is uttered by the tongue of Rasheed Ahmad. And I swear that I am nothing, but that in this age guidance and success is dependant upon my *Ittiba* (following)."[655]

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[654] *Al-Baraheen al-Qaatiyah*, p.30.
[655] *Tazkirat ar-Rasheed*, vol.2, p.17 by Aashiq Ilaahi Merathi.

Appendix

Appendix 1: Origin of the word *Sufism*

In the early generation, the people of religion and knowledge, which included the scholars and the worshipers were called 'the reader.' Later, people invented the word '*As-Sufiya*' (*Sufis*) and 'al-*Fuqarah*' (the poor). The name *Sufiya* is derived from the word, *Suf,* i.e. wool and its origin is the wearing of woolen clothes.

This is the correct derivation; other than this, all other suggested derivations for the word '*Sufiya*' are fake, like it is said that it is derived from, Sufah Ibn Murr Ibn Add Ibn Taabika, a tribe of Arabs known for the worship and devotions, or the people who stayed in *as-Suffa* in the Prophet's *Masjid*, or *as-Safaa* (clarity and purity), *As-Sufwah* (the purest), or as-*Saff* (row) meaning the front row that is the closest to Allah's Messenger ﷺ.

Ashaab as-Suffa (the people of the Suffa): *As-Suffa* was an area in the northern parts of the Prophet's *Masjid*, where stayed the newcomers, who did not have family or friends in Medina with whom they could stay. When these people found accommodation somewhere else, they would leave as-Suffa for another place. People who stayed in Suffa included people from all sectors and their number would increase and decrease. They did not have any particular characteristics of knowledge, nor did they belong to any specific people of knowledge and piety. In fact, among them was one who turned back from Islam and was killed by Allah's Messenger ﷺ. In Saheeh al-Bukharee, it is related a story of a group of Arabs. The climate of Medina did not suit them, so the Prophet ordered them to follow his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they followed the shepherd, that is, the camels and drank their milk and urine till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet ﷺ, he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated

pieces of iron.[656] So, *as-Suffa* was inhabited by all kinds of people[657] and also some best of the Muslim like Sad Ibn Waqqas ﷺ and Abu Hurayrah ﷺ.

[Excerpts from the Criterion between the Allies of the Merciful and the Allies of the Devil by Shaikh al-Islam Ibn Taymiyyah]

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[656] Saheeh al-Bukharee (vol: 7. no: 590) and (vol: 4, no: 261).

[657] The scholar Abdur-Rahman Salmi has collected a history of those who spent time in As-Suffa.

Appendix 2: Authenticity of the Ahaadeeth about Journeying to the Prophet's grave

Moulana Zakariyah mentions in the Virtues of Hajj (p.126), "*Hazrat* Mullah Jamee once undertook a journey for *Ziyarah* (visiting the Prophet's grave) only. He did not include Hajj in the same journey. Love for our *Rasoolullah* warrants this.[658] - He then quotes a number of narrations, all of which have been termed as either *Da'eef* (weak) or *Mawdoo* (fabricated) by the scholars of Hadeeth. One of the greatest Hadeeth scholars of our times, Shaikh Nasiruddeen al-Albanee (*rahimahullah*) has analyzed these Ahaadeeth in his collection of weak and fabricated Hadeeth.[659]

1: "The Person who performs Hajj and then visits my grave is like he who has visited me during my lifetime.**"**[660] [*Mawdoo* - Fabricated[661]]

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[658] A question was put to Mufti Lajpuri: "Is according to the non-*Muqallids* (those who do not follow blindly, i.e. do *Taqleed* of a particular Imam), making a journey to Medina to visit the Prophet's tomb impermissible if this is true, please reply, what is the view of the Ulema of Deoband in this regard?"

Answer: 'Yes, the non-*Muqallids* consider it impermissible to undertake a journey to Medina with the aim of visiting the Prophet's holy tomb. The view of the *Ulema* of Deoband is not such. Their belief is this that a visit to the holy tomb of the Holy Prophet <u>is the most excellent among meritorious acts</u> (*afzal u'l-mustahabat*), rather, well-nigh incumbent (*wajib*). He then quotes the *Fatawas* of *Moulana* Khaleel Ahmad of Ambetha, *Maulana* Husayn Ahmad Madani and *Moulana* Rasheed Ahmad Gungohi to this effect. [*Fatawa Rahimiyah* (Eng. Trans.) vol.1, p.53 (*Kitaab ul-Iilm*)]

[659] Most of the arguments and fabricated traditions have already been refuted by leading scholars of the past, among them being Shaikh ul-Islaam Ibn Taymeeyah.

[660] *Fazaail-e-Aamaal*, Virtues Hajj, (Eng. Trans.), Chapter.8, p.124, (New Edition 1982, Published by Dini Book Depot - Delhi).

[661] See, *As-Silsilat al-Ahaadeeth ad-Daee'fah wal Moudooah*, no.47. Two narraters in the *sanad* (chain of narration) of this Hadeeth have been termed as weak by the scholars of Hadeeth and are well-known for

Shaikh al-Islam, Ibn Taymiyyah (*rahimahullah*) says commenting upon this tradition, "This tradition is manifestly a fabrication and is inconsistent with the fundamentals of the religion for he who believes in the Holy Prophet and meets him in his lifetime is one of his companions (Sahabah).[662] And his position becomes very exalted if he has migrated towards the Prophet and fought in the cause of Allah. The Messenger of Allah ﷺ said: **"Let none of you abuse (slander) my companions, for if you were to spend the like of the *Uhud* mountain in gold, you would not reach a handful or half of that of what they spent."**[663] How then can a person match a companion in paying a visit to the Holy Prophet when it has not been declared obligatory by any of the Muslim scholars, nor has it been prescribed in the Divine law to undertake a journey to his grave, rather such a journey has been prohibited."[664]

2: "Whoever visits my grave, my intercession becomes obligatory upon him."[665] [*Mawdoo* - Fabricated[666]]

3: "Whoever performs Hajj and does not come to visit me has indeed acted unjustly and persecuted me."[667] [*Mawdoo* - Fabricated[668]] Acting unjustly or persecuting the Prophet ﷺ are

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fabricating narrations. This has been mentioned by Ibn Hajr in at-Taqreeb, at-Tabaraanee, al-Baihaqee and Ibn Adee.

662 See, Saheeh al-Bukharee (Eng. Trans.) vol.5, p.1.

663 Saheeh al-Bukharee (7/27-28), Saheeh Muslim (2541), Sunan Abu Dawood (4658) and Sunan at-Tirmidhee (3860).

664 Shaikh ul-Islaam Ibn Taimeeyah in *Kitaab al-Waseelah* (Eng. Trans.) p.130.

665 *Fazaail-e-Aamaal*, Virtues of Hajj, (Eng. Trans.), Chapter.8, p.125, (New Edition 1982, Published by Dini Book Depot - Delhi).

666 See Shaikh al-Albanee's, *Da'eef al-Jaami as-Sagheer* (5607) and *Irwaa al-Ghaleel*, vol.4, no.1128. This narration is *Munkar* (rejected) because it too has the same two narrators as the previous narration.

667 *Fazaail-e-Aamaal*, Virtues of Hajj, (Eng. Trans.), Chapter.8, p.128, (New Edition 1982, Published by Dini Book Depot - Delhi).

668 See, *As-Silsilat al-Ahaadeeth ad-Daee'fah wal Moudooah*, no.45. All the scholars have collected this Hadeeth in the major collection of weak and fabricated narrations, amongst them are Imaam adh-Dhahabee

considered in Islam as great sins. This means that the one who does not visit the Prophet's grave when he comes for Hajj is a great sinner. This means that visiting the Prophet's grave is as great an obligation as the Hajj and none of the scholars have ever said so.

4: "I hear personally the *Darood* sent to me by anyone near my grave and whoever sends me *Darood* from afar, his *Darood* is sent to me."[669] [*Mawdoo* - Fabricated[670]] It has been transmitted in Sunan Sa'id bin Mansoor that Abdullah bin Hussain, the grandson of Alee saw a man paying frequent visits to the grave of the Holy Prophet and said to him, "O you person, Verily Allah's Messenger ﷺ said, **"Do not take my grave as a place of worship and invoke blessings upon me wherever you are, for your blessings will reach me.'** Thus, you and a person in Spain are equal."[671]

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in *al-Meezan* (vol.3, p.237) and as-Sagkanee in *al-Ahaadeeth al-Moudooah* (p.6). Imaam ash-Shawkaanee in his book *al-Faawaaid al-Majmooah fil-Ahadeeth al-Moudooah* (p.42) mentions *az-Zarkashee* and Ibn al-Jawzee.

669 *Fazaail-e-Aamaal*, Virtues of Hajj, (Eng. Trans.), Chapter.8 (the Ziyarat of Medina), p.131, Hadeeth no. 11, (New Edition 1982, Published by Dini Book Depot - Delhi).

670 See *As-Silsilat al-Ahaadeeth ad-Daee'fah wal Moudooah*, no.203. This narration has been termed baseless because it has Aamash who is considered as a weak narrator and his narration is only acceptable if another narrator superior to him in degree narrates similar narrations. A similar narration is also narrated by Muhammed bin Marwan who is a much more weaker narrator than Aamash. The narrations of both these narrators are unacceptable to the *Muhaddithoon* (scholars of Hadeeth) because Muhammad bin Marwan has been accused of lying and Imaam al-Auqailee has mentioned this narration in his book *adh-Dhuaafaa* and said Aamash's narration is not acceptable because he is unreliable. This narration is also mentioned by Ibn al-Jawzee in *al-Moudooaat*.

671 Mentioned by Shaikh ul-Islaam Ibn Taimeeyah in *Kitaab al-Waseelah* (p.136) and a*l-Iqtidaa* p.155-156. Also by al-Albanee in *Ahkam al-Janaaiz*, p.280.

5: "Whoever visits me in Medina with the object of gaining spiritual reward shall be in my company and for him shall I be an intercessor on the Day of Qiyaamah."[672] [*Da'eef* - Weak[673]] Apart from being *Da'eef*, this and the next Hadeeth are also not in relation to the subject because they do not mention visiting the grave of Allah's Messenger ﷺ.

6) "Whoever undertakes a journey specially to visit me, will be my neighbor on the day of Qiyaamah."[674] [*Da'eef* - Weak[675]]

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672 *Fazaail-e-Aamaal*, Virtues Hajj, (Eng. Trans.), Chapter.8, p.129, (New Edition 1982, Published by Dini Book Depot - Delhi).
673 See, *Da'eef al-Jaami as-Sagheer* (5/5608)
674 *Fazaail-e-Aamaal*, Virtues of Hajj, (Eng. Trans.), Chapter.8, p.127, (New Edition 1982, Published by Dini Book Depot - Delhi).
675 See Shaikh al-Albanee's checking of *Mishkat*.

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